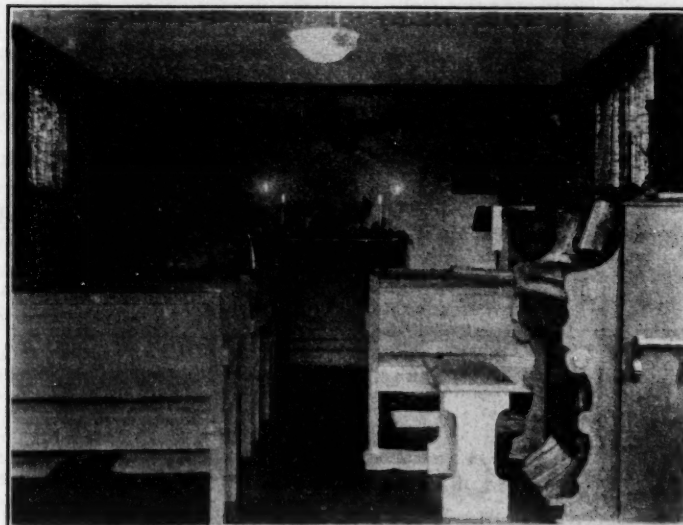
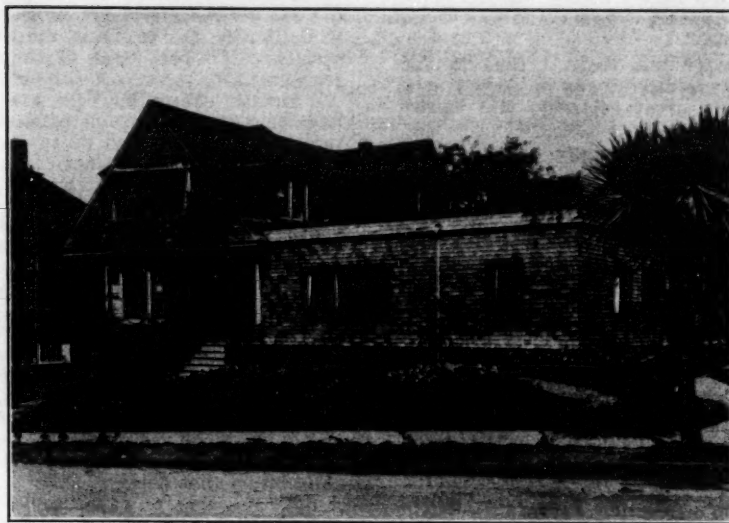


THE PACIFIC CHURCHMAN



ST. MARGARET'S HOUSE AND CHAPEL

JUNE, 1918

SAN FRANCISCO

Put Your Giving on a Regular, Proportionate Basis.

The following, put forth by the Laymen's Missionary Movement, is in line with Bishop Nichols' announcement for a Diocesan Drive on page two of the May number of the PACIFIC CHURCHMAN, in which he pleads for "An Every Member Conscience for Christian Giving":

For many a year the question of raising Church funds has been mulling along, discussed with no very vital enthusiasm and allowed to sink into oblivion except in times of temporary crisis.

Then came 1914 and the Great War. People gave more than they ever dreamed they could; they kept on giving not only money but lives and time and service. And out of the travail that it cost has emerged a new idea, or rather a revival of a century old theory of Christian stewardship.

On every hand one hears the call to give in some worthy cause. It may be war work, it may be some missionary enterprise, but in any case the motive is unselfish, the object the bettering of some unfortunate state of affairs. More and more people are feeling not, "How much shall I give of my money?" but, "How little of the Lord's money which I have in trust for him need I use for personal wants, and how much can I divert to the Lord's uses?"

That is stewardship. Never was there a time in the world's history when people were more ready to carry it out, with hearts softened by war's great calamity, and spirits tuned to the real verities in life.

Today marks the Churches' opportunity to reach the hearts of men, but no work is possible without funds to back it. Seeing its opportunity, therefore, the Church is faced with the two-fold problem of first inaugurating a general stewardship movement to increase giving, and then of wisely administering those funds.

Present methods have proved their inefficiency. Systematic habits of *proportionate* giving are the solution for lax Church finances and for lax principles of giving on the part of the individual Church member.

Not confined to any one denomination, this movement is taking in all denominations with varying rapidity. We find it incorporated in such enterprises as the Men and Missions Movement, the Five Year Program, and more recently the Million Dollar Campaign of the Northern Baptist Convention, the Southern Presbyterian Stewardship Campaign, the Methodist Centennial Campaign for Eighty Million Dollars and others of like import.

The Laymen's Missionary Movement is planning to emphasize this year the principles and need for the practice of Christian Stewardship. A special committee has made a thorough investigation and report on the whole question, and there is general agreement that the time is ripe for this special emphasis. From the committee's report this statement of principles is taken:

1. God is the owner of all things.
2. Man is a steward and must account for all that is entrusted to him.
3. God's ownership and man's stewardship ought to be acknowledged.
4. This acknowledgment involves the setting apart, for the extension of the Kingdom of Christ, of such a definite portion of income as is recognized by the individual to be the will of the Divine Owner.

HERBERT LEVI

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The Church and Conservation.

San Francisco, May 27—Churches and Sunday Schools of all denominations throughout California will unite in the observance of "Food Conservation Sunday," June 2, it was announced today by Dr. D. Charles Gardner, Chaplain of Stanford University and Director of Church Organizations in food conservation for the State under the auspices of the United States Food Administration.

Dr. Gardner has sent more than 2,000 letters to the Clergy of California appealing for their co-operation and outlining the urgent necessity for wheat saving as a "vital war work." His letter, addressed to all priests and ministers, follows:

In view of the serious wheat situation Herbert C. Hoover desires a special appeal to Church families to voluntarily give up wheat and wheat products *until next harvest*, so far as circumstances of the individual families permit. Mr. Hoover's message is an appeal to the Christian consciousness of California. Already many first-class hotels and clubs have banished wheat from their tables. CAN WE DO LESS?

Not only the armies of England, France, Italy and America, but also the men, women and children of our Allies in this war are dependent from this time until September 1st upon the wheat which is conserved by the people of America. During the past two months the people of this country have voluntarily responded in splendid spirit, and have cut down the use of wheat products at least one-half of normal. Here in California, the people of the State have reduced their consumption of wheat flour to almost 30% of normal, thereby releasing 70% for export shipment.

Further efforts, however, are necessary as the Allies will have no wheat to consume between now and September except that which is not eaten by the people of America, and every pound of flour which is not consumed in this country will be shipped abroad if put at the service of the Government. The tonnage which is at our disposal on the Pacific Coast for the next three months makes it possible for us to export even more flour than our people are now saving, therefore, the Food Administration, with full appreciation of the reduction already made in consumption of wheat flour, appeals to the people to voluntarily abstain from the use of wheat flour between now and September 1st.

Answering Mr. Hoover's appeal, we are arranging for the presentation of this urgent matter through every Church in the State of California on Sunday, June 2nd.

We beg your co-operation through:

1. Sermons, addresses to your young people's societies, Church clubs and auxiliaries, and talks to the Sunday School children on that date.
2. Messages to your people through Church Bulletin or Calendar.
3. Publicity through your local press. Publish your sermon.

We pray daily, "Give us this day our daily bread." That prayer is answered for us in the bounty of nature. Shall we not, by self-denial and self-sacrifice, help God to answer this prayer for the children of France and Belgium—do our share to help feed our valiant armies and Allies?

UNITED STATES FOOD ADMINISTRATION FOR CALIFORNIA

D. CHAS. GARDNER,
Director for Church Organizations.

A Letter from One of the Boys in the Service.

DEAR CLARA:

This is Mothers' Day, a day to be long remembered and reverently cherished, because this day commemorates a being almost a divinity, who is the fountain head of our existence. Memory never fails, when our thoughts wander back through the vista of long years, to recall the gentle ministrations, the loving patience and the wonderful wisdom which our mothers bestowed on us. How they nursed and sympathized when we were in trouble; how wise they were in teaching us to avoid the pitfalls which beset our youthful paths, and how pathetic, as we now look back and visualize those brave efforts which she was ever spending, that we might go forth to school, to business, to the Church, and to our play as joyous and light-hearted as other children, while she, our brave mother, took the cares and burdens on her frail shoulders.

Then here is to our Mothers! May God bless them and preserve them; may all the joys of life be theirs because they are Mothers.

Affectionately,

WM.

May 12, 1918.

Frederic M. Lee, Certified Public Accountant, Member American Association of Public Accountants, advises his clients and friends that he has removed to 485 California Street (American National Bank Building). Same telephone number: Kearny 1025.

The Pacific Churchman

Volume LIII.

SAN FRANCISCO, JUNE, 1918.

Number 11

The Pacific Churchman

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in the interests of the Church in the

Province of the Pacific

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To PUBLISHERS: Kindly send books for
review to the office of the Editor, 1217 Sac-
ramento Street, San Francisco.

JUNE CALENDAR.

- 2.—1st Sunday after Trinity (Green).
- 9.—2nd Sunday after Trinity (Green).
- 11.—St. Barnabas (Red).
- 16.—3rd Sunday after Trinity (Green).
- 23.—4th Sunday after Trinity (Green).
- 29.—Nativity St. John Baptist (White).
- 29.—St. Peter (Red).
- 30.—5th Sunday after Trinity (Green).

Bishop's Appointments.

JUNE.

- 2.—I Sunday after Trinity, and 3-7,
Salinas Valley Missions.
- 9.—II Sunday after Trinity, A. M.,
Menlo Park. P. M., Belmont.
- 12.—P. M., Adjourned Annual Meeting of
Cathedral Chapter.
- 16.—III Sunday after Trinity, A. M.,
Los Altos. Evening, Santa Clara.
- 18.—Meeting of Drake Association, Inver-
ness.
- 23.—IV Sunday after Trinity, A. M.,
Santa Cruz. P. M., Capitola.
- 30.—V Sunday after Trinity, A. M., Los
Gatos. P. M., Saratoga.

"He told me of one Parish where it
took \$35,000 worth of autos to bring 12
vestrymen to a meeting in which they
decided they couldn't pay their apportion-
ment of \$148."—From "Life of Bishop
Spalding."

Loyalty Springing Out of Necessity.

The people of the United States were rich in patriotism and sacrifice before war was declared, but only the necessity of saving the Nation drew out their loyalty in a great outpouring of brave men, consecrated women and dedicated treasure. It required the great vision of democracy at stake, humanity outraged, freedom imperiled to arouse them from their lethargy. Now we see the magnificent spectacle of the people of the United States laying aside personal interest, fasting, praying, investing their wealth by the billion in the cause of human liberty. The cause of Christ and His Church is more precious even than that of the Nation. Indeed, if we lose Christ we lose the ideals of the Nation. It is the spirit of Christianity in the people that expresses itself in the Red Cross, the Y. M. C. A. and the myriad humanities of the war. Nothing is so essential as the Parish Church, the sacraments, the prayers, the preaching, the priesthood, the Episcopate, the holding of the American people to sacrifice and service. Magnificently is the Nation responding to the leadership and teaching of Christ. We must have the spirit of joyous sacrifice. We must attack our problems with the same determination we have seen and admired in the army of canvassers working for the Liberty Loan and the Red Cross. As the national issues have brought out vividly the loyalty of the many and the faithlessness of the few, so the sacrifices we will be called on to bear will put every Churchman to the test. I have no fear of results, provided two things, that our people clearly understand the issue, and that the machinery for reaching them be wisely arranged.

Ten Commandments in the War.

This is the greatest war of independence the world has ever known. It is more—a war of redemption. Its purpose is to make the Ten Commandments the law between nations as they are between individuals; to say to Governments, "Thou shalt not murder," "Thou shalt not steal another's territory," "Thou shalt not lie," "Thou shalt not covet," "Thou shalt obey God rather than self," "Thou shalt worship God in spirit rather than in form," "Thou shalt respect Divine commands, Divine institutions, the family life of races and peoples." In a word, the war is being waged to put the Ten Commandments in force in international relations. Its whole purpose is moral, its end will be the marvelous advance of the whole world nearer to the will of God and the Kingdom of Jesus Christ. The fact that the greatest Nations of earth are at war for these ideals is the most encouraging fact that could possibly be dreamed of. Christ has triumphed. The Church has conquered. The civilized world has become so alive with Christian truth, so ardent in spiritual power that it is cheerfully sacrificing everything it holds of value, its ease, its treasure, its precious youth, to preserve Christian ideals on the earth. It is a wonderful reward to the Church for nineteen centuries of faithfulness to Christ, and although the Church may herself temporarily suffer neglect, poverty, hardship as the Nation's strength is poured out for freedom, yet will it all return in thousandfold increase if we continue faithful, and meanwhile we must gladly say, like a second John the Baptist when he saw his Master glorified, "I must decrease but Thou must increase."—Bishop of Sacramento in Convention Address.

War Commission

DIOCESAN HOUSE.
SAN FRANCISCO, CAL., May 22, 1918.

Editor PACIFIC CHURCHMAN.

Dear Sir: Permit me a little space in order to report progress in the work of the Church War Commission. In accordance with the plan of campaign as outlined in the last issue, your Chaplain has secured a list of the Camps and Cantonments within the limits of this Diocese. They are as follows:

Presidio of San Francisco, Fort Mason, Fort Scott, Fort Miley, Fort Baker, Fort Barry, Fort Funston, Fort McDowell, Naval Training Station, Camp Fremont, Base Hospital, Menlo Park; Remount Station, Menlo Park; Presidio of Monterey, Aviation School, Berkeley.

It is the intention of the Chaplain to call at all of these points and to establish relations with them. In many cases, of course, there are only a few men and it will be impossible to more than keep in general touch with them. The largest encampment is Camp Fremont. At the present writing arrangements have been effected whereby Holy Communion is celebrated on the first and third Sundays in that Camp. The Y. M. C. A. have offered a room in their Hut No. 1, where Holy Communion is celebrated the first and third Sundays at half-past eight, and they have also tendered another room in their Hut No. 2, which is situated at the other end of the Camp, where Communion Services are celebrated on the first and third Sundays at ten A. M. There is also a celebration in the Chapel of the Base Hospital on the second Tuesday in the month at 10 A. M. It is expected, however, that in the near future a more satisfactory arrangement will be entered into, and that we may hold our Communion Services in the Base Hospital on Sundays. On the third Sunday of the month at three o'clock in the afternoon a Vesper Service is conducted in the Chapel of the Base Hospital by Rev. D. J. Evans of Palo Alto.

At the Presidio of San Francisco there is held a celebration of Holy Communion in the Chapel on second and fourth Sundays of the month at nine A. M.

The Chaplain has also visited the Naval Training Station at Yerba Buena Island and the Aviation School at Berkeley. At the former station, Chaplain Wright extended a very cordial invitation to the representatives of the Church War Commission to come to the Island any time to visit the men of our Church. He urged the importance of not increasing the number of services in that locality, and suggested that some arrangement be made whereby the men of our Communion should be taken care of when they came to San Francisco on shore leave. It is hoped in the near future that some such headquarters may be established in the city.

At the Aviation School in Berkeley, the Rev. Mr. Martyr is doing a most valuable and conscientious work. He has entered into an arrangement with the Y. M. C. A. officials whereby all men who are members of our Church are gathered together on Thursdays after lunch, at which time he has an opportunity of meeting them and of extending to them a welcome to this Diocese as well as telling them of the nearest Church.

Several notable Services have been held in the Camps lately. Last Sunday, May 19th, Bishop Lawrence addressed the men of the Naval Training Station in the Gymnasium and afterwards spoke to the men in the Detention Camp of that Station. The following Monday evening Bishop Lawrence addressed a large audience of soldiers in Y. M. C. A. Hut No. 1, at Camp Fremont.

Your Chaplain desires at this time to testify once again to the continued earnestness and devotion of Messrs. Foster and Williams in their respective fields.

It will also be of interest to you to be assured of the cordial reception accorded by the men in the Service to the message of the Church. The men realize that they are embarking on the great adventure and the appeal of religion is very strongly felt. It is hoped that by next month several of the Clergy of this Diocese will be in a position to take turns visiting the various Camps to establish the individual relationships which are so vital. The personal touch as it affects individual life is of primary and lasting importance and it is hoped that in this way many men will be found who will carry the message of the Church to their brothers afield and afloat.

Very truly yours,

HUGH E. MONTGOMERY.

The American Society of Church Literature of Keene, N. H., of which the Rev. John S. Littell is Secretary, has issued a number of Patriotic-Religious-Historical books and pamphlets that would be helpful to every one of the clergy as well as our laymen. Among those recently issued are: "First Words of Confirmation," by Miss Marian DeC. Ward. Write to Dr. Littell for a list.



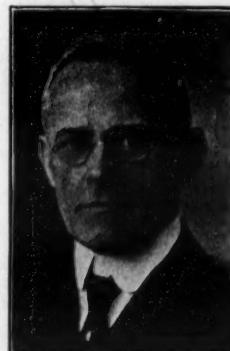
Rev. Hugh E. Montgomery
War Commission Chaplain, Diocese of California

Rectors—Attention!

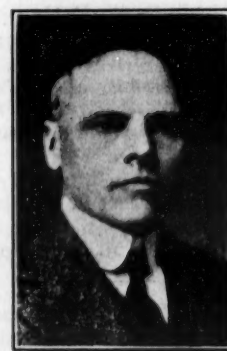
The War Commission of the Church is very desirous of obtaining the names of all Churchmen who are in the service of their country with their military addresses as nearly correct as possible, as well as their rank, and whether they are baptized, confirmed and communicants in good standing. The work that is being done and can be done only with the co-operation of the home Parish will redound to the glory of God and credit of the Church in future days as well as the present. Then again there is always that danger of one of our Churchmen dying on the battlefield, never having come in contact with the Church since he left his home Parish. Only last week twenty-four Churchmen started on their way to France from the Presidio. Many of them had received the Holy Communion the Sunday before, some at their home Church altars and some at the 9 o'clock service at the Post Exchange Chapel at the Presidio, where our War Commission Chaplain, Rev. H. E. Montgomery, officiates on the second and fourth Sundays of the month. It would be a fitting pleasure if some of our Churchpeople living near the Presidio would join the soldiers in this beautifully simple service with its heart-felt responses and earnest devotion. One of the twenty-four was baptized and confirmed and another confirmed only a week before they left, and as they gripped my hand in saying goodbye, the smile of happiness was on their faces, showing the joy of the Holy Spirit within their hearts.

Bishop Nichols has asked me to attend to the collecting of these names, and the more response I can get to this notice, the easier and more effective will be my task, avoiding endless letter writing and delay, besides giving me that much more time for my real work among the soldiers and sailors themselves.

Please address all communications to Fred T. Foster, 2053 Hyde St., San Francisco.



E. D. Williams
CAMP FREMONT



Fred. T. Foster
PRESIDIO & BAY STATIONS
B. S. A. Camp Secretaries



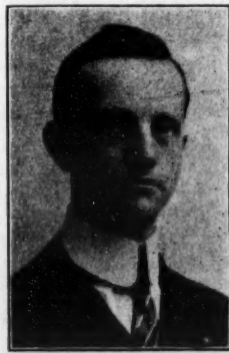
Rev. Mark Rifenbark
Civilian Chaplain, Mare Island Navy Yard

Aid to France League—A Lesson in Conservation.

The "Aid to France League," composed of a few busy women whose hearts were wrung by the stories of the fearful suffering in northern France, which had come to them in personal letters, feeling that the message, "Inasmuch as ye have done it unto the least of these" had come to them, began in the summer of 1917 to collect warm clothing to send to the suffering people in that unhappy land, hoping to get it to them before the cold winter weather began. The first cases were sent in September, and by New Year fifteen huge cases had gone. These contained 6000 articles and weighed 3600 pounds. Only *very good* used clothing was sent, and everything was cleaned, repaired if needed, and buttons sewed on, so that the garments could be worn at once. Everything was warm and practical. Many new garments had been given to us and also considerable new material, such as tennis flannel, etc., which we sent in the piece, thinking they might prefer making it by their own patterns and also to save time. Besides clothing of all kinds, including good shoes, we send small cooking utensils, bedding, soap, tea, coffee, chocolate, baby foods, malted milk, pillows, both for the huts and for stretchers, small sewing bags containing buttons, pins, needles, thread, etc., and 150 comfort bags for the French soldiers, containing over 2000 articles of use or for entertainment. We realized very soon after the work begun that there was not much clothing being given to us for babies and children, and then we began to make clothing for children from partly worn underwear and scraps of new materials of various kinds. We have collected hundreds of partly worn garments of all kinds such as have heretofore been used for "rags," and from the good parts that are always to be had from them, have made hundreds of good warm little garments, such as shirts, drawers, petticoats, etc. The bottom of an undervest, either men's or women's, makes a fine little petticoat. If necessary it can be hemmed at the bottom and made attractive by "brier stitching" in colored floss, if one wishes to do the little extra work. A waist can be made of small pieces of new or slightly worn muslin or



Wm. C. Harvey
CAMP LEWIS
B. S. A. Camp Secretaries



J. A. Birmingham
CAMP KEARNY

The Soldier's Prayer.

(Written as the trenches were approached.)

O GOD OF BATTLES, now that time has come
Which in the pregnant months in camp has been
The goal of everything, my hope, my fear,
The peril of the thing as yet unseen

That fear and wounds and death may pass me by
Is not the boon, O Lord, for which I pray;
For, having raised the chalice to my lips,
I do not ask to put the cup away.

But grant the heart that thou hast given me
May, in the hour of peril, never fail,
And that my will to serve and do my part
May ever o'er my will to live prevail.

Thou knowest, Lord, my soul doth not fear death,
Although my body craves to live its span;
Help me to grapple with my body's fear,
And grant, O Lord, that I may play the man.

other strong material. We use clean flour sacks for them often. We also make little separate waists to button the little drawers on. Wonderful little shirts are made from a good piece from the back of an undervest, or from the sleeve. They are made open all the way down with three or four small buttons. The French like them best open behind. They have long sleeves which can be hemmed or finished with a crochet needle. Make them strong and with the seams flat and soft and make them as large as the cloth permits, is our one rule. Some are made by the "Rubens" pattern, but generally we make them just like the ones for men. These shirts are much better than any we could buy at a medium price. We get them of silk, all wool, part wool, and cotton. We also make linen or soft cotton ones but make them generally larger as they do not stretch like the others. We find this work most attractive and are really proud of our finished garments. Little stockings are also made from the sleeves of vests. When one begins this work ideas constantly come and new patterns are evolved. We make dresses and trousers from the good parts of suits but find we have to buy material for blouses. We make baby wrappers and "Gertrudes" from new material that is given to us by some who do not care to sew but want to help. However, the most of our clothing has been made from worn garments as we have had in mind the idea of "conservation" and are seeing just how much we can make "out of nothing" as it were. Very small scraps of warm goods will make a little bonnet, or boot-ees, while larger scraps will make a little jacket. We find a use for everything. One of our ladies who has proved herself an artist with her shears, as well as with her brush, cut our first patterns. Since then the Red Cross have gotten out patterns very similar. We have given our patterns to any one who has asked for them and have started many circles at work on the same lines. Many garments have been made for our own needy here in our midst. We are trying to do missionary work by interesting people in this particular "conservation" here at home, as well as by sending help to the refugees. No doubt there are many mothers who have done this same thing, but to most of us it is new, and to some at least it has proved more interesting than "Bridge." The need for this work is far greater now than ever, and we hope to interest many more women in the work so that as much warm clothing as possible can be sent to France before next winter. We are sending as fast as we get the garments and I can now account for over sixteen thousand things that have gone as the result of our small beginning. I am receiving letters from refugees who have received some of the garments, and they show such great appreciation that we feel we must work harder than ever. All our cases have gone laden with prayers and good wishes as well as with the material things, and they are getting "over there" safely, so we know our prayers are being answered. I am glad to visit any societies who want to take up this work and show them samples of our work and give them our patterns. The "Cleaners" of Berkeley have cleaned many hundreds of garments for us entirely free of charge. The Red Cross has also helped us out when we needed a few more things to fill a case, although our work is entirely independent of the Red Cross, in that we send our things directly to people in the devastated districts. The help and encouragement we receive from everyone who knows of the work assures us that it has Our Father's blessing.

MRS. T. S. MATHIS.

2411 Cedar Street, Berkeley.
Telephone Berkeley 2407-J.

The Push Column.

"One push 's better 'n hundred kicks." *Old saw.*

(An out-with-it Column for those who have helpful ideas for the Church and will put them in brief handy form over their own names. Personalities or digs at any persons or things and airing of grievances are tabooed from the PACIFIC CHURCHMAN. Clearly constructive hints, not Utopian, how to make things better, welcomed.)

"To Make the Church Safe for Democracy."

An illuminating experience it is for a parson to sit in the pew sometimes incognito. He hears the comments delivered in "Church" whispers and sees the sights about which he reads in the satiric press but which are invisible from the loftier plane of the Chancel. At one of the United Lenten services the writer was admitted to the honor of a seat "that was not wanted" by the owner on that particular evening, from which he witnessed the following little drama. He had read of such things but never had seen before with his own eyes how it was done. A very nice looking young chap strolled in before the service began and sat down without having asked the assistance of the usher. Belonging to a Parish where seats are free, he little realized the awful sin he had committed. Soon a prosperous individual appeared, stood looking for a few seconds at the lad and then sat down. He was obviously uncomfortable. To have a stranger in his pew was evidently very compromising to his offended dignity. So he rose and sought the usher at the door. Comes the condescending official bouncer and whispers in the ear of the now rather uncomfortable youth, who with exceedingly heightened color went across the aisle. Imagine your feelings! A guest for the evening to be ordered out of your seat! The writer stood and sat and knelt boiling over with rage and fairly trembling with indignation that such a thing could happen in San Francisco, the hospitable, in the Church of his love and in the year of our Lord 1918. The prosperous individual sat alone for fifteen minutes or so—until two pleasant-faced women, one older and one younger came to share the pew. It would have held five people and one could imagine that under some circumstances, it might have been a pleasure to share one's pew with a boy from another Parish and show him some little attention. With dramatic fervor the preacher of the evening was saying, "We must win our young people." Yes, indeed! Very, very true.

Isn't it possible to prevent the repetition of such a humiliating occurrence? Of course, a Christian understanding would make it impossible. But as long as men are imperfect human beings—can't we at least abolish by canon that undemocratic, un-Christian and archaic custom of renting seats in the house of God? It is simply a lazy way of securing an income, a method which appeals only to the worst instincts of the human race—the instinct of exclusiveness and class distinction—instead of brotherhood and co-operation. If the Church is to take her place in the new world "when war shall be no more," she must put away this childish thing. Until that can be done—we might at least do this. Let it be understood that whenever a Union Service is held in a Church building where pews are rented, to which people of other Parishes are invited as *guests*, every seat shall be absolutely free; that those who come first shall be served first, without having it flung in their faces that the best seats are reserved. This can and should be agreed upon before the next Lenten Season.

G. H. B. W.

Meeting of the Board of Missions.

The meeting of the Board of Missions on May 8, 1918, was attended by the consideration of many exceedingly important matters. All were highly gratified to welcome Bishop Lloyd on his return from his trip to Liberia. His report was given most careful consideration. The Bishop of New York presented a resolution, which was carried unanimously, expressing the hope that the President would present the call and claim of the Church in Liberia to the Church at large with a view of securing action with reference to the needs as soon as possible.

To the great surprise of all the members of the Board Mr. E. Walter Roberts, who for forty-two years has been a most valuable member of the official staff, offered his resignation. A special committee, of which the Bishop of New York was Chairman, was appointed to draw up a suitable expression of appreciation and regret on the part of the Board. In view of Mr. Roberts' long service and with the many valuable contributions he has made to the Missionary work of the Church, it seems fitting that this resolution of appreciation should be known to all:

"In accepting the resignation of Mr. E. Walter Roberts as Assistant Treasurer of the Domestic and Foreign Missionary Society, the Board of Missions desires to express and place on record its grateful appreciation of the long-continued, faithful

and intelligent service which he has rendered during the forty-two years of his official connection with the Missionary work of the Church. Mr. Roberts came into the service of the Society in December, 1876, as cashier of the Foreign Committee and Assistant to the Treasurer, and was shortly thereafter elected Assistant Treasurer of the Foreign Committee. When the Domestic and Foreign Committees were merged in 1885, Mr. Roberts was elected Assistant Treasurer of the Society, which position he has since held, covering a period of thirty-three years. During this time Mr. Roberts has been associated with six Treasurers. In addition to the fidelity and efficiency with which he has discharged his official duties, he has contributed in many ways to the inauguration of improved methods, in furtherance of the Missionary work. The suggestion of an apportionment plan was advocated by him many years before it was adopted by the General Convention in 1901. It was he who devised the popular pyramid and key-stone Lenten Offering boxes and also introduced the present Letter of Credit System of the Society, instead of Bankers' Letters of Credit by which 'Dollar Exchange' was first established wherever we have Mission work, and the credit of the Society thus proved to be good on both sides of the Globe. In thus expressing its keen appreciation of the services of Mr. Roberts, the Board indulges the earnest hope that God will spare him many years in which he may still render useful service in the work of the Church, in the extension of the Master's Kingdom."

The Board appointed Mr. Charles A. Thompson as Assistant to the Treasurer in place of Mr. Roberts.

The President asked for the appointment of the Rev. F. S. White, D. D., as Domestic Secretary, which was made unanimously.

The appropriations for the fiscal year beginning January 1, 1919, were made at this meeting, amounting in all to \$1,873,673, a decrease of about \$6,000 over the present appropriation.

An important proposition from the Bishop in charge of Haiti to extend our work there and to secure additional property was presented and cordially approved.

The salaries of Missionary Bishops have remained static for a long time. This matter was taken into consideration at the last General Convention and has been the subject of considerable thought by the Board. A resolution was adopted making an increase of \$600 per annum in the salary of each of the Continental Domestic Missionary Bishops beginning July 1, 1918. The question of making an increase in the salaries of those in Latin-America, the Philippines, Honolulu and Alaska was taken under consideration.

A very important communication from the Woman's Auxiliary concerning their plan for war work was considered and accepted with the following resolution:

"Resolved, That the Board of Missions has heard with profound gratitude the plan of the Woman's Auxiliary for war work. It feels that such an effort is of vital importance at this time. It respectfully urges the Bishops and Clergy to co-operate in every way in their power to make it effective in their respective Dioceses and Parishes."

The plan will appear in full in a later edition.

Meeting of the Executive Committee.

At the Executive Committee meeting, May 7, the following were appointed to Missionary work:

Mrs. Edward H. Rafter to St. Luke's Hospital, Ponce, P. R.; the Rev. L. W. Heaton to the Diocese of West Texas; Miss Nina Ledbetter as a teacher in St. Andrew's Priory, District of Honolulu. In the District of Alaska Mr. Richard C. Jenkins was employed at Ketchikan, and as a physician in St. Luke's Hospital, Tokyo, Dr. Peer M. Lund.

An appropriation was made for the training in the New York Training School for Deaconesses for Miss Pauline A. Flint.

Eleven of the Domestic Missionary Bishops who were here to attend the meeting of the House of Bishops had a conference with the Executive Committee on matters concerning work in the Domestic Field.

The following letter has been sent to the Clergy of the Diocese:

REV. AND DEAR SIR:—

The Congregation of St. Augustine's Mission has raised over \$1,800 towards a building, which is to cost \$6,000. I had hoped to raise a similar amount in personal visits to the Parishes and Missions of the Diocese, but under present conditions another plan seems wise. Will you kindly name a Sunday and use the envelopes which I am sending under separate cover?

Your co-operation in this matter will greatly encourage priest and people and enable the Diocese to do its duty by the negroes of the Diocese.

Yours truly,

D. R. WALLACE,
Vicar, St. Augustine's.

814 35th St., Oakland.

The Woman's Auxiliary.

President.....	Mrs. Louis F. Monteagle
	2516 Pacific Ave., San Francisco
Vice-President.....	Mrs. James Otis Lincoln
	1051 Taylor St., San Francisco
Secretary.....	Miss M. A. Hawley
	528 Twenty-seventh St., Oakland. Tel. Oakland 7406
Recording Secretary.....	Miss K. W. Stoney
	3294 Jackson St., San Francisco
Treasurer.....	Mrs. J. H. Robertson
	25 Sixth Ave., San Francisco
Treasurer of United Offering.....	Miss L. J. Gibbs
	3565 Washington St., San Francisco
Treasurer Bishop's Auxillary Fund.....	Mrs. L. M. Robbins
	2203 Sacramento St., San Francisco
Secretary Junior Department.....	Mrs. Clifton H. Kroll
	774 Kingston Ave., Piedmont
Educational Secretary Junior Department.....	Mrs. Wm. P. Lucas
	2513 Pierce St., San Francisco
Secretary of Mission Study Classes.....	Mrs. C. Edw. Holmes
	Belvedere
Secretary of the Little Helpers.....	Miss Rosamond Codman
	2241 Piedmont Ave., Berkeley

There will be no meeting of the Diocesan Branch in June. **The Semi-Annual Service and Meeting** were held on Monday, May 11, at Grace Cathedral. Bishop Nichols celebrated the Holy Communion, assisted by the Dean and the Rev. W. E. Hayes and the Rev. C. L. Thackeray.

Immediately after the service, the meeting was called to order by the President, and the roll call showed a good representation of the Branches, even as far removed as San Jose and Watsonville.

An interesting account of the Parish Exposition of Trinity Church, San Jose, was given by Mrs. Monteagle and Mrs. Sherman, who with some other Diocesan officers had visited it and who considered it an excellent way of making members of the Parish and other people acquainted with the work of the various organizations.

The Rev. Dr. Porter, the Rector of Trinity Church, San Jose, was our speaker at the Semi-annual Meeting. His theme was the value of co-operation—of each doing his part, carrying the corner (after the example of the four men who brought the paralytic to Christ), cheerfully, steadily, bravely, prayerfully. In another way the four friends are an example—they were doing personal work with the definite aim of bringing the sick man into relation with the Saviour.

The Branches reported their gift to the Wuchang Hospital Fund, and if anyone had doubted the wisdom of suggesting to each Branch its share of the desired five hundred dollars, she must have been convinced that the plan met the approval of the Branches. All seemed glad of the suggestion and several gave more than the suggested sum.

Miss Anna Hall distributed some very clever leaflets designed by one of the girls at the Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home, to call attention to the appeal that the girls be remembered when housewives are doing the summer fruit preserving. A like plea is made for the Old Ladies' Home.

The meeting closed with the Dean's blessing.

The Alaska Boxes are packed. Three large cases and four smaller boxes. The contents are mostly new clothing, comforters, rugs and Christmas presents—a very acceptable gift to Christ Church Mission at Anvik. The members of the Auxiliary will be glad to read Dr. Chapman's report which follows:

Christ Church Mission, Anvik, Alaska.

Current Notes, February, 1918.

We send our friends the following brief summary of the events of a year that has had some unusual features.

The School. The school has been well attended, especially from the village. The "after Christmas" attendance has been better than it has ever been before. The boarding pupils now number eighteen, besides two other dependents.

Application has been received to take eight more pupils. We shall not be justified in doing this unless we receive at least \$400 in addition to our present funds. We have positive guarantees of local receipts during the coming year, to the amount of \$700. Also, \$300 more is promised on condition of ability to pay. We insist upon self help where possible.

Buildings. We were unable to build either the dwelling house or the church last year, but we built an infirmary. This was a prime necessity, in order that we might have a school-room and decent housing for the boys, during the present winter. This infirmary is the best constructed building that we have on the place. Besides this building, we were able to put up the concrete walls for the basement of the dwelling house which we hope to build next, and for which we have

the material ready. The Boys' Dormitory and Schoolroom should, really, go up at the same time with the dwelling house, and we have most of the necessary material, but to complete that work will require at least \$2000 more than we have in hand. There is every prospect that Government Physician will be located here, and in that event the Infirmary will have to be put at his disposal, so that we shall be in a difficult situation unless we can secure these funds.

The Native Council. A Council of five members was elected a year ago, at a general meeting of the men of the village, to "straighten out" community matters. This represents the first successful effort of the natives at self-government. The Council has taken itself seriously. It has stimulated interest in gardening, cared for the indigent, brought two offenders to justice who were near relatives of members of its own body and warned others that their practices would not be tolerated. It has the respect and the cordial co-operation of the Department of Justice. Attendance at Church and school has been notably better, and whether due to the influence of the Council or not, I am not informed, but for the first time in the history of the village, as I believe, the people as a community have taken the position that they were not able to afford the expensive "potlatching" that has always kept them in straits during the winter.

Well may the brethren who have watched and prayed with us these many years, rejoice with us in the great change of tone and spirit that we are now witnessing.

JOHN W. CHAPMAN.

NEW YORK, April 25, 1918.

A telegram to the Board of Missions from our Mission at Ft. Yukon, Alaska, gives the information that Dr. Grafton Burke, in charge of St. Stephen's Hospital, left Ft. Yukon on April 15th in response to an emergency call from Vilhjalmur Stefansson, the Arctic Explorer. When he sent the message asking for help from our missionary physician, Mr. Stefansson was lying at Herschel Island seriously ill with what was supposed to be typhoid fever.

Dr. Burke will make a 300-mile journey on foot through one of the most desolate sections of Alaska in order to save Mr. Stefansson's life, if possible. It is probable that Archdeacon Stuck, who has been making a winter journey along the Arctic Coast, reached Herschel Island soon after Stefansson's messengers started for Ft. Yukon. When Archdeacon Stuck was last heard from, he was at Point Hope. This was in January. He expected to start about February 1st for Icy Cape, Pt. Barrow, Flaxman Island and Herschel Island. From the last point, he expected to journey overland to Ft. Yukon, arriving probably about May 1st.

The United States Deputy Marshal at Hot Springs, Alaska, in his monthly report to the Marshal's office at Fairbanks, says:

"While the gasoline lamp was being lighted at the Hot Springs Roadhouse on the evening of the 13th of February, some flaming alcohol dropped from the generating torch onto the floor, igniting a can of gasoline standing there, and a serious fire was averted only by the cool-headed bravery of the Reverend Philip Williams, who immediately seized the can of flaming gasoline and carried it into the road."

The Reverend Philip Williams is our Missionary at Tanana. He was probably making winter visitations to the small white community at Hot Springs for holding services when the incident reported by the Marshal occurred.

The Presbyterian Board of Foreign Missions has just closed its fiscal year with a surplus of \$5,000. Its total expenditures for the year were just under \$3,000,000, the gifts of congregations, and individuals for regular work were \$350,000 more than for 1917.

NEW YORK, May 16, 1918.

A cable received from the Church Missions House on May 16th announces the death in Shanghai on Saturday, May 11th, of Mrs. F. L. Hawks Pott, wife of the President of St. John's University, Shanghai.

Mrs. Pott was the daughter of the first clergyman of the American Church Mission in China. For many years she has been a leader in the Church's work on behalf of the women of her native land. On her occasional visits to this country, Mrs. Pott was always a welcome guest at meetings of the Woman's Auxiliary and similar gatherings. Her fine enthusiasm and her abundant hope for the Chinese people have inspired thousands of women in this country to earnest service for the women of the Orient.

Miss Olive Pott is with her father in Shanghai. Three sons are at present in the military service of the United States. William Sumner Pott is a Lieutenant of Infantry; James H. Pott is in the Aviation Corps, and Walter Pott is in the Medical Reserve.

Subscribe to the Church War Commission Fund.

Diocese of California.

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The Rev. Mark Rifenbark, Rector of St. John's Church, Marysville, Cal., has been granted a three months' leave of absence from his Parish and is serving under the War Commission of the Church as Voluntary Chaplain at the Mare Island Navy Yard. He will appreciate information regarding names and addresses of Church boys stationed there.

Dr. Lawrence, the Bishop of Massachusetts, and Chairman of the Church War Commission, was kept busy when in the vicinity of San Francisco last month. On Whitsunday morning he addressed two congregations of Naval Apprentices at Yerba Buena Island. In the afternoon he addressed a Mass Meeting in Grace Cathedral and in the evening a united meeting of Churchpeople in Oakland. Monday p. m. he met the clergy in Berkeley and in the evening visited Camp Fremont. Tuesday he met with the California State War Commission and the War Commission of the Diocese of California and left for Boston at 4 p. m. His strong addresses did much to quicken interest in the work. He was accompanied by his son, the Rev. W. A. Lawrence, Rector of St. Stephen's, Lynn, Mass.

INTERCESSION BOX.

"It is not by paces but by prayers that God is come at."—Bishop Andrewes.

Think and Thank.

1. For the growing interest in our meetings of Convocation.
2. For the awakening to a responsibility for personal service abroad and at home among our people.
3. For the help given to our Church War Commission work by the visit of Bishop Lawrence.
4. For the Holy Spirit's Guidance of Dean Gresham in his decision for the continuance of his present large work.
5. For the response of our Churchmen and Churchwomen to patriotic appeals.
6. For the twenty-five years of blessing upon the Church Divinity School.

"Ask in Faith Nothing Wavering."

1. For dear ones on the sea and abroad in service.
2. For a prompt attention by every Churchman and Churchwoman in the Diocese in the matter of raising a generous fund for the purposes of our War Commission.
3. For a blessing upon the work in the Philippines of Deaconess Peppers set apart May 10th and upon the work of the two Deacons, Rev. Messrs. Trelease and Collins, ordained May 22nd.
4. For all those in authority in Church and State in these critical days.
5. For a blessing upon the sessions of the Summer Schools.
6. For the strengthening and comfort of those left at home in the uncertainties and anxieties of service abroad.

The Rev. F. W. Clampett has assumed his duties as Chaplain in the U. S. Army and is with the Grizzlies at Camp Kearney.

The Rev. Harvey S. Hanson, Rector of All Saints', San Francisco, and Dean of the Convocation of San Francisco, assumed charge of Trinity, San Francisco, May 15th, and the Rev. Frank H. Church took charge at the same time of All Saints' Church.

Rev. H. H. Gillies of St. Luke's Church, Los Gatos, has accepted election to the Parish of Cambridge, in the Diocese of Fredericton, and left for the East on May 22nd.

Mr. Gillies was for seven years Rector of Cambridge, leaving there in 1908. Since then he has three times been asked to return, a tribute to the relationship between Rector and people in former days. Cambridge is one of the oldest Parishes in the Diocese and celebrates its centenary in 1919.

Before leaving Mr. Gillies was presented with a purse and address by the ladies of the Parish.

We have received a pamphlet entitled, "Auto Experiences of a Nonagenarian," by the Rev. Henderson Judd, the veteran Priest of Los Angeles, who attained the age of 91 years April 5th.

At the Annual Meeting of the Military Order of the Loyal Legion of the U. S., held May 8th, Dr. F. B. A. Lewis of St. Luke's Church, San Francisco, was unanimously elected Chaplain of the California Commandery.

The people of Grace Cathedral Congregation and his many friends in California are rejoicing that Dr. Gresham has decided to decline his election to be Bishop of the Philippines and remain at his post at the Cathedral. The Presiding Bishop has appointed the Rt. Rev. Dr. Graves, Missionary Bishop of Shanghai, to the charge of the Philippines.

The Rev. Edward Morgan has presented a portrait of the late Mrs. George W. Gibbs to the Divinity School. A portrait of Mr. Gibbs was also presented by the heirs. Both portraits are to be kept in "The George William Gibbs Hall," Mr. Gibbs being a founder and Mrs. Gibbs having given the building which bears his name.

The Rev. Clinton Simon Quin was elected Bishop-Coadjutor of the Diocese of Texas on May 16th.

The Presiding Bishop has appointed Rt. Rev. A. S. Lloyd, D. D., to take charge of the Missionary District of Liberia.

The Ven. Henry Beard Delany, D. D., Archdeacon of Colored Work in North Carolina, was on May 15th unanimously elected Suffragan Bishop for work among his race in North and South Carolina.

As we go to press word comes from Mr. G. Frank Shelby at Denver that he leaves very soon for Brotherhood work in France.

The Convocation of Oakland.

The spring meeting of the Convocation of Oakland was held at Trinity Church on Ascension Day, May 9. There was a celebration of the Holy Communion at 10:30 a. m., at which the sermon was preached by the Rev. Arthur A. Burton, Rector of the Church of the Advent, San Francisco.

The reports of the Racial Work were of real interest. Especially so was that of the Rev. D. R. Wallace, of St. Augustine's Mission, as his field lies almost wholly within Trinity Parish. The colored people of St. Augustine's have already raised a considerable sum towards the building of a Church, and the present appeal which is being made to the people of the various Parishes in Oakland for assistance in this matter ought to receive generous response. The Rev. Mr. Wallace asked for the appointment of a representative of each Parish Guild who would co-operate with the members of the Guild at St. Augustine's in the arrangement of a bazaar for the building fund.

An effective item in the report of the Rev. D. G. Ng, of True Sunshine Chinese Mission, was that relating how the young men of the Young People's Society agreed to clean up the club room and library so that the five dollars which would have been expended for that purpose might be used for the purchase of books.

Luncheon was served in Trinity House by the Sisters of Bethany. They provided most bountifully. So also did Trinity Chapter, which prepared the dinner for the evening. This evening meal was, as Bishop Nichols remarked, a real "agape," or love-feast of Christian brethren. The spirit of fellowship manifested in songs, conversation, and brief talks, was a promise of progress in the affairs of the Church in Oakland.

The afternoon was devoted to the discussion of various matters affecting the Missionary work in this part of the Diocese, particularly the remuneration of the Missionary.

The most important action, from the writer's point of view, was the appointment of a committee to arrange for the calling together of laymen for the purpose of discussing the organization of a Lay-readers' League. By the activities of laymen, who would give time and effort to this sort of activity, services and Sunday Schools might be held in many more places in this vicinity, and thus furnish opportunities for the extension of the Church.

The evening service was devoted to the subject of the Church and its duty to the soldier. Two Brotherhood of St. Andrew workers, Mr. Williams of Los Angeles, working at Fremont, and Mr. Foster of San Francisco, working at the Presidio and Goat Island, gave most interesting accounts of their personal work with men who are open to approach on the subject of religion, as they never have been before. The Rev. Hugh Montgomery, civilian Chaplain for the camps in the Diocese, gave an account of his plans. The service concluded with a talk on the attitude of the soldier towards the Church by Corporal T. D. Fee, of the 63rd Infantry at the Presidio.

The Convocation of San Francisco.

The Convocation of San Francisco met in Grace Cathedral on Thursday, May 16th, opening with a celebration at 11 a. m. at which Dean Hanson was the celebrant and made an address.

After luncheon in the Divinity School and a brief business meeting at 2 p. m., addresses were made on "What the Church can do for Church and State": 1. In Quickening Spirituality, by Rev. Edgar F. Gee, Dean of the Convocation of Oakland; 2. In Quickening the Religion of Patriotism, by Mr. Vincent Neale; 3. In Quickening a Sense of Stewardship, by Bishop Nichols.

In the evening in Grace Chapel, Mr. Victor J. Robertson spoke of the Diocesan Church War Commission; the Rev. Hugh Montgomery of Chaplaincies in the Camps; and Mr. E. D. Williams and Mr. Fred T. Foster, special Secretaries of the Brotherhood of St. Andrew for Camp Work, gave an interesting account of the beginnings of their work begun in March, and one of the soldiers, Corporal T. D. Fee of the 63rd Infantry at the Presidio spoke on the attitude of the soldier to the Church.

Bishop Nichols summed up in his usual happy manner the proceedings of the day.

The fall meeting of Convocation will be held at the Church of the Incarnation in the Sunset District of San Francisco.

The Bishop and his family are rejoicing in the birth of their eleventh grandchild, a daughter, (Mary Nichols Clark) of Lieut. Edward and Mrs. Margaret Nichols Clark, born May 23rd.

St. Paul's Sunday School Messenger is the title of a bright eight-page monthly 3½ x 5½ inches. It contains a message from the Rector and Superintendent and information about the doings of the school and the Boy's and Girl's Organizations of St. Paul's Parish, Oakland.

The Church Divinity School of the Pacific.

The Annual Ember-Week Ordinations were held in the Cathedral on Wednesday, May 22nd. The Preacher was the Rev. G. M. Cutting, Rector of St. Paul's Parish, San Rafael, who took for his text, "Jesus Christ, the same yesterday, today and forever."

Mr. Cutting was the first student to enter the Divinity School at San Mateo twenty-five years ago.

Mr. John A. Collins and Mr. Richard M. Trelease were ordered Deacons.

Mr. Trelease, who has done excellent work while a student in Christ Church Parish, Alameda, and latterly in St. Paul's Emmanuel Church, San Francisco, will on June 15th, become an assistant to Dr. Edward L. Parsons in St. Mark's Parish, Berkeley, in charge of the Educational work of the Church Schools of the Parish.

At a luncheon in the Divinity School the Bishop read a telegram from nine of the former students of the School who were holding an Alumni Reunion in New York City.

At 2:30 p. m. the Deacons read Evening Prayer in the Cathedral.

St. Matthew's Church, Berkeley.

The services on Sunday evenings are quite patriotic in character. Already there have been several special speakers. Mr. E. J. Johnston of the University, Mr. V. J. Robertson and Admiral Pond all have had interested audiences.

The following are upon the Roll of Honor of the Church:

Thomas H. Cardwell, Howard George, James Amaca George, Alexander Williams, Benjamin M. and John R. Dawson, Christopher and Ralph Whalley, Kenneth F. Fenton, and Thomas and William Fenton, George Oxley Rhorer, Frederick B. McCormac, George A. Sandberg, Sylvester M. Dow, Allen E. Farrell, William W. Maden, James L. Kinney, Gailor S. McCullough, Frederick A. Carmona, Edward R. Watkins.

During the past few months the congregation has been able to pay off about \$200 of the debt of the Guild Hall and also make a substantial addition to the salary of the Vicar.

On the evening of May 16th a public reception was tendered the Rev. and Mrs. Isaac Dawson in the Guild Hall. The occasion was the thirtieth anniversary of their marriage and the members of the congregation made elaborate preparation to celebrate the event. Congratulations were offered the Vicar and his wife and a brief musical program was rendered in which an orchestra participated and bountiful refreshments were served.

St. Mary's-by-the-Sea, Pacific Grove.

The last Sunday in April marked the close of the ministrations of the Rev. G. M. Dorwart in St. Mary's-by-the-Sea, Pacific Grove, Cal. Mr. Dorwart is a retired clergyman, who is living in Carmel. During the last eight months he has officiated at St. Mary's, and a reception was planned for Wednesday evening by the members of the Church and congregation for the retiring Rector and his estimable wife. It was a very social and enjoyable event. Over one hundred guests were present, including three ministers from other Churches in Pacific Grove. There was fine music, patriotism and a genuine good time.

There was no set program. Twice during the evening we were left in total darkness, but the young people started songs and after the lights were restored the choir gave us delightful selections from favorite hymns and Mr. Dorwart sang two beautiful baritone solos.

The decorations in the Parish House were particularly attractive, consisting of wild mustard and a profusion of delicate greenery artistically arranged. Delicious refreshments were served, and after a cheery little speech from Mr. Dorwart expressing the appreciation of himself and wife, the younger members enjoyed two or three dances, and all departed to their homes well pleased with the hearty and informal sociability of the evening.

During Mr. Dorwart's ministry in St. Mary's he has consecrated a large "Service Flag" containing twenty-five stars representing the young men of the Congregation who are, every one, in active service of their country. The following prayers were used at the dedication of the Service Flag:

"O God, whose blessed Son, Jesus Christ, came down from Heaven to minister to the children of men, not to be ministered unto, and who, for us men and our salvation was obedient unto death, even the death of the Cross: Bless, we beseech Thee, this flag, which we bless in Thy name, and grant that our brothers, here represented, each by a star, may serve Thee, our God, and their Country, obediently and faithfully and fight a good fight for the holy ideals for which the nation is contending. We ask this in the name of the same Jesus Christ, our Lord, who with Thee and the Holy Ghost,

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Canon Hayes, Scout Master of Troop 27, Boy Scouts, has been most active in the various movements in which the Scouts have been engaged in San Francisco, taking the part of Uncle Sam in the play put on at the Auditorium in the Liberty Loan Campaign. On the evening of May 22nd, he entertained the parents and friends of Troop 27 in the Cathedral Building.

The Rev. Mark Rifenbark, Rector of St. John's Church, Marysville, Cal., has been granted a three months' leave of absence from his Parish and is serving under the War Commission of the Church as Voluntary Chaplain at the Mare Island Navy Yard. He will appreciate information regarding names and addresses of Church boys stationed there.

Dr. Lawrence, the Bishop of Massachusetts, and Chairman of the Church War Commission, was kept busy when in the vicinity of San Francisco last month. On Whitsunday morning he addressed two congregations of Naval Apprentices at Yerba Buena Island. In the afternoon he addressed a Mass Meeting in Grace Cathedral and in the evening a united meeting of Churchpeople in Oakland. Monday p.m. he met the clergy in Berkeley and in the evening visited Camp Fremont. Tuesday he met with the California State War Commission and the War Commission of the Diocese of California and left for Boston at 4 p.m. His strong addresses did much to quicken interest in the work. He was accompanied by his son, the Rev. W. A. Lawrence, Rector of St. Stephen's, Lynn, Mass.

INTERCESSION BOX.

"It is not by paces but by prayers that God is come at."—Bishop Andrewes.

Think and Thank.

1. For the growing interest in our meetings of Convocation.
2. For the awakening to a responsibility for personal service abroad and at home among our people.
3. For the help given to our Church War Commission work by the visit of Bishop Lawrence.
4. For the Holy Spirit's Guidance of Dean Gresham in his decision for the continuance of his present large work.
5. For the response of our Churchmen and Churchwomen to patriotic appeals.
6. For the twenty-five years of blessing upon the Church Divinity School.

"Ask in Faith Nothing Wavering."

1. For dear ones on the sea and abroad in service.
2. For a prompt attention by every Churchman and Churchwoman in the Diocese in the matter of raising a generous fund for the purposes of our War Commission.
3. For a blessing upon the work in the Philippines of Deaconess Peppers set apart May 10th and upon the work of the two Deacons, Rev. Messrs. Trelease and Collins, ordained May 22nd.
4. For all those in authority in Church and State in these critical days.
5. For a blessing upon the sessions of the Summer Schools.
6. For the strengthening and comfort of those left at home in the uncertainties and anxieties of service abroad.

The Rev. F. W. Clappett has assumed his duties as Chaplain in the U. S. Army and is with the Grizzlies at Camp Kearney.

The Rev. Harvey S. Hanson, Rector of All Saints', San Francisco, and Dean of the Convocation of San Francisco, assumed charge of Trinity, San Francisco, May 15th, and the Rev. Frank H. Church took charge at the same time of All Saints' Church.

Rev. H. H. Gillies of St. Luke's Church, Los Gatos, has accepted election to the Parish of Cambridge, in the Diocese of Fredericton, and left for the East on May 22nd.

Mr. Gillies was for seven years Rector of Cambridge, leaving there in 1908. Since then he has three times been asked to return, a tribute to the relationship between Rector and people in former days. Cambridge is one of the oldest Parishes in the Diocese and celebrates its centenary in 1919.

Before leaving Mr. Gillies was presented with a purse and address by the ladies of the Parish.

We have received a pamphlet entitled, "Auto Experiences of a Nonagenarian," by the Rev. Henderson Judd, the veteran Priest of Los Angeles, who attained the age of 91 years April 5th.

At the Annual Meeting of the Military Order of the Loyal Legion of the U. S., held May 8th, Dr. F. B. A. Lewis of St. Luke's Church, San Francisco, was unanimously elected Chaplain of the California Commandery.

The people of Grace Cathedral Congregation and his many friends in California are rejoicing that Dr. Gresham has decided to decline his election to be Bishop of the Philippines and remain at his post at the Cathedral. The Presiding Bishop has appointed the Rt. Rev. Dr. Graves, Missionary Bishop of Shanghai, to the charge of the Philippines.

The Rev. Edward Morgan has presented a portrait of the late Mrs. George W. Gibbs to the Divinity School. A portrait of Mr. Gibbs was also presented by the heirs. Both portraits are to be kept in "The George William Gibbs Hall," Mr. Gibbs being a founder and Mrs. Gibbs having given the building which bears his name.

The Rev. Clinton Simon Quin was elected Bishop-Coadjutor of the Diocese of Texas on May 16th.

The Presiding Bishop has appointed Rt. Rev. A. S. Lloyd, D. D., to take charge of the Missionary District of Liberia.

The Ven. Henry Beard Delany, D. D., Archdeacon of Colored Work in North Carolina, was on May 15th unanimously elected Suffragan Bishop for work among his race in North and South Carolina.

As we go to press word comes from Mr. G. Frank Shelby at Denver that he leaves very soon for Brotherhood work in France.

The Convocation of Oakland.

The spring meeting of the Convocation of Oakland was held at Trinity Church on Ascension Day, May 9. There was a celebration of the Holy Communion at 10:30 a. m., at which the sermon was preached by the Rev. Arthur A. Burton, Rector of the Church of the Advent, San Francisco.

The reports of the Racial Work were of real interest. Especially so was that of the Rev. D. R. Wallace, of St. Augustine's Mission, as his field lies almost wholly within Trinity Parish. The colored people of St. Augustine's have already raised a considerable sum towards the building of a Church, and the present appeal which is being made to the people of the various Parishes in Oakland for assistance in this matter ought to receive generous response. The Rev. Mr. Wallace asked for the appointment of a representative of each Parish Guild who would co-operate with the members of the Guild at St. Augustine's in the arrangement of a bazaar for the building fund.

An effective item in the report of the Rev. D. G. Ng, of True Sunshine Chinese Mission, was that relating how the young men of the Young People's Society agreed to clean up the club room and library so that the five dollars which would have been expended for that purpose might be used for the purchase of books.

Luncheon was served in Trinity House by the Sisters of Bethany. They provided most bountifully. So also did Trinity Chapter, which prepared the dinner for the evening. This evening meal was, as Bishop Nichols remarked, a real "agape," or love-feast of Christian brethren. The spirit of fellowship manifested in songs, conversation, and brief talks, was a promise of progress in the affairs of the Church in Oakland.

The afternoon was devoted to the discussion of various matters affecting the Missionary work in this part of the Diocese, particularly the remuneration of the Missionary.

The most important action, from the writer's point of view, was the appointment of a committee to arrange for the calling together of laymen for the purpose of discussing the organization of a Lay-readers' League. By the activities of laymen, who would give time and effort to this sort of activity, services and Sunday Schools might be held in many more places in this vicinity, and thus furnish opportunities for the extension of the Church.

The evening service was devoted to the subject of the Church and its duty to the soldier. Two Brotherhood of St. Andrew workers, Mr. Williams of Los Angeles, working at Fremont, and Mr. Foster of San Francisco, working at the Presidio and Goat Island, gave most interesting accounts of their personal work with men who are open to approach on the subject of religion, as they never have been before. The Rev. Hugh Montgomery, civilian Chaplain for the camps in the Diocese, gave an account of his plans. The service concluded with a talk on the attitude of the soldier towards the Church by Corporal T. D. Fee, of the 63rd Infantry at the Presidio.

The Convocation of San Francisco.

The Convocation of San Francisco met in Grace Cathedral on Thursday, May 16th, opening with a celebration at 11 a. m. at which Dean Hanson was the celebrant and made an address.

After luncheon in the Divinity School and a brief business meeting at 2 p. m., addresses were made on "What the Church can do for Church and State": 1. In Quickening Spirituality, by Rev. Edgar F. Gee, Dean of the Convocation of Oakland; 2. In Quickening the Religion of Patriotism, by Mr. Vincent Neale; 3. In Quickening a Sense of Stewardship, by Bishop Nichols.

In the evening in Grace Chapel, Mr. Victor J. Robertson spoke of the Diocesan Church War Commission; the Rev. Hugh Montgomery of Chaplaincies in the Camps; and Mr. E. D. Williams and Mr. Fred T. Foster, special Secretaries of the Brotherhood of St. Andrew for Camp Work, gave an interesting account of the beginnings of their work begun in March, and one of the soldiers, Corporal T. D. Fee of the 63rd Infantry at the Presidio spoke on the attitude of the soldier to the Church.

Bishop Nichols summed up in his usual happy manner the proceedings of the day.

The fall meeting of Convocation will be held at the Church of the Incarnation in the Sunset District of San Francisco.

The Bishop and his family are rejoicing in the birth of their eleventh grandchild, a daughter, (Mary Nichols Clark) of Lieut. Edward and Mrs. Margaret Nichols Clark, born May 23rd.

St. Paul's Sunday School Messenger is the title of a bright eight-page monthly 3½ x 5¼ inches. It contains a message from the Rector and Superintendent and information about the doings of the school and the Boy's and Girl's Organizations of St. Paul's Parish, Oakland.

The Church Divinity School of the Pacific.

The Annual Ember-Week Ordinations were held in the Cathedral on Wednesday, May 22nd. The Preacher was the Rev. G. M. Cutting, Rector of St. Paul's Parish, San Rafael, who took for his text, "Jesus Christ, the same yesterday, to-day and forever."

Mr. Cutting was the first student to enter the Divinity School at San Mateo twenty-five years ago.

Mr. John A. Collins and Mr. Richard M. Trelease were ordered Deacons.

Mr. Trelease, who has done excellent work while a student in Christ Church Parish, Alameda, and latterly in St. Paul's Emmanuel Church, San Francisco, will on June 15th, become an assistant to Dr. Edward L. Parsons in St. Mark's Parish, Berkeley, in charge of the Educational work of the Church Schools of the Parish.

At a luncheon in the Divinity School the Bishop read a telegram from nine of the former students of the School who were holding an Alumni Reunion in New York City.

At 2:30 p. m. the Deacons read Evening Prayer in the Cathedral.

St. Matthew's Church, Berkeley.

The services on Sunday evenings are quite patriotic in character. Already there have been several special speakers. Mr. E. J. Johnston of the University, Mr. V. J. Robertson and Admiral Pond all have had interested audiences.

The following are upon the Roll of Honor of the Church:

Thomas H. Cardwell, Howard George, James Amaca George, Alexander Williams, Benjamin M. and John R. Dawson, Christopher and Ralph Whalley, Kenneth F. Fenton, and Thomas and William Fenton, George Oxley Rhorer, Frederick B. McCormac, George A. Sandberg, Sylvester M. Dow, Allen E. Farrell, William W. Maden, James L. Kinney, Gallor S. McCullough, Frederick A. Carmona, Edward R. Watkins.

During the past few months the congregation has been able to pay off about \$200 of the debt of the Guild Hall and also make a substantial addition to the salary of the Vicar.

On the evening of May 16th a public reception was tendered the Rev. and Mrs. Isaac Dawson in the Guild Hall. The occasion was the thirtieth anniversary of their marriage and the members of the congregation made elaborate preparation to celebrate the event. Congratulations were offered the Vicar and his wife and a brief musical program was rendered in which an orchestra participated and bountiful refreshments were served.

St. Mary's-by-the-Sea, Pacific Grove.

The last Sunday in April marked the close of the ministrations of the Rev. G. M. Dorwart in St. Mary's-by-the-Sea, Pacific Grove, Cal. Mr. Dorwart is a retired clergyman, who is living in Carmel. During the last eight months he has officiated at St. Mary's, and a reception was planned for Wednesday evening by the members of the Church and congregation for the retiring Rector and his estimable wife. It was a very social and enjoyable event. Over one hundred guests were present, including three ministers from other Churches in Pacific Grove. There was fine music, patriotism and a genuine good time.

There was no set program. Twice during the evening we were left in total darkness, but the young people started songs and after the lights were restored the choir gave us delightful selections from favorite hymns and Mr. Dorwart sang two beautiful baritone solos.

The decorations in the Parish House were particularly attractive, consisting of wild mustard and a profusion of delicate greenery artistically arranged. Delicious refreshments were served, and after a cheery little speech from Mr. Dorwart expressing the appreciation of himself and wife, the younger members enjoyed two or three dances, and all departed to their homes well pleased with the hearty and informal sociability of the evening.

During Mr. Dorwart's ministry in St. Mary's he has consecrated a large "Service Flag" containing twenty-five stars representing the young men of the Congregation who are, every one, in active service of their country. The following prayers were used at the dedication of the Service Flag:

"O God, whose blessed Son, Jesus Christ, came down from Heaven to minister to the children of men, not to be ministered unto, and who, for us men and our salvation was obedient unto death, even the death of the Cross: Bless, we beseech Thee, this flag, which we bless in Thy name, and grant that our brothers, here represented, each by a star, may serve Thee, our God, and their Country, obediently and faithfully and fight a good fight for the holy ideals for which the nation is contending. We ask this in the name of the same Jesus Christ, our Lord, who with Thee and the Holy Ghost,

livest and reignest ever, one God, world without end. Amen."

"O God, who art ever mindful of all Thy children, we commend to Thy Almighty care and protection all servants who have gone to training camp or battle front in this struggle for the upholding of the land we love. We pray for Thy special oversight of those near and dear to us who serve their country in any capacity. Watch over them in all their ways, save them in all perils by land or sea, or air—from sickness and the violence of enemies. In Thy own good time, and if it be Thy will, bring them back once more to home and fireside, with a grateful sense of Thy mercies. Through Jesus Christ, our Lord. Amen."

Also he consecrated two beautiful windows set in memory of Emily Jenison Dills and Jennie Miriam Page, the founders of St. Mary's Guild.

Mr. Dorwart is a fine singer and the choir has greatly appreciated the training he has given them. As an expression of their gratitude and high esteem they presented him with a handsome watch fob and the best wishes of the congregation will follow him wherever he goes.

Commencement at the Deaconess Training School of the Pacific.

The annual commencement exercises of the Deaconess Training School of the Pacific were held on Friday, May 10th. The day began with a service in St. Mark's Church, Berkeley, when the Rt. Rev. W. F. Nichols, D. D., Bishop of California, acting for the Bishop of Los Angeles, set apart as a Deaconess Mrs. Sarah Margaret Peppers. The sermon was preached by the Very Rev. J. W. Gresham, Dean of Grace Cathedral, San Francisco. He chose as his text, "For their sakes I set myself apart"—John 17:19. Mrs. Peppers was conducted to the Communion rail by Deaconesses Blakey, Clark, Hodgkin and Mott. The Rev. E. L. Parsons, D. D., Warden of the School, presented her to the Bishop. The service used was the one authorized to be used in the Diocese of California, of which we print the promises made by the candidate:

Then shall the Bishop ask of them the following questions, to which each candidate shall answer for herself:

The Bishop—Have you well considered in your own mind your purpose to serve God in this office and ministry?

Answer—I have so considered it.

The Bishop—Will you endeavor, so long as you shall hold this office, faithfully to fulfill the duties of the same without fickleness or waywardness?

Answer—I will.

The Bishop—Will you diligently ask of God the grace to enable you to cling to this endeavor, and to make this purpose good?

Answer—I will.

The Bishop—Will you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you: following with a glad mind and will their godly admonitions?

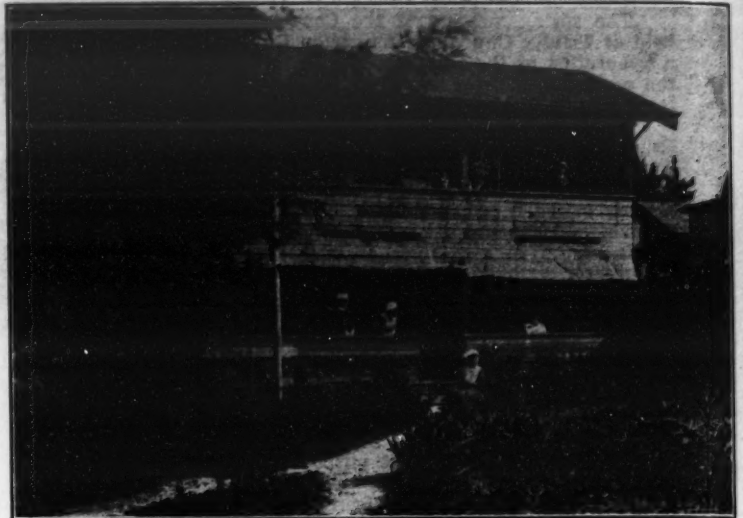
Answer—I will endeavor to do so, the Lord being my helper.

Then the Bishop, laying his hands severally upon the head of every one of them kneeling before him, shall say:

Take thou authority to exercise the office of a Deaconess of the Church of God, whereunto thou art set apart.

Blessed be thou of the Lord, my daughter. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust. Amen.

After the service the members of the School and their friends assembled at St. Margaret's House, where certificates of the completion of a year's work were given by Dr. Parsons



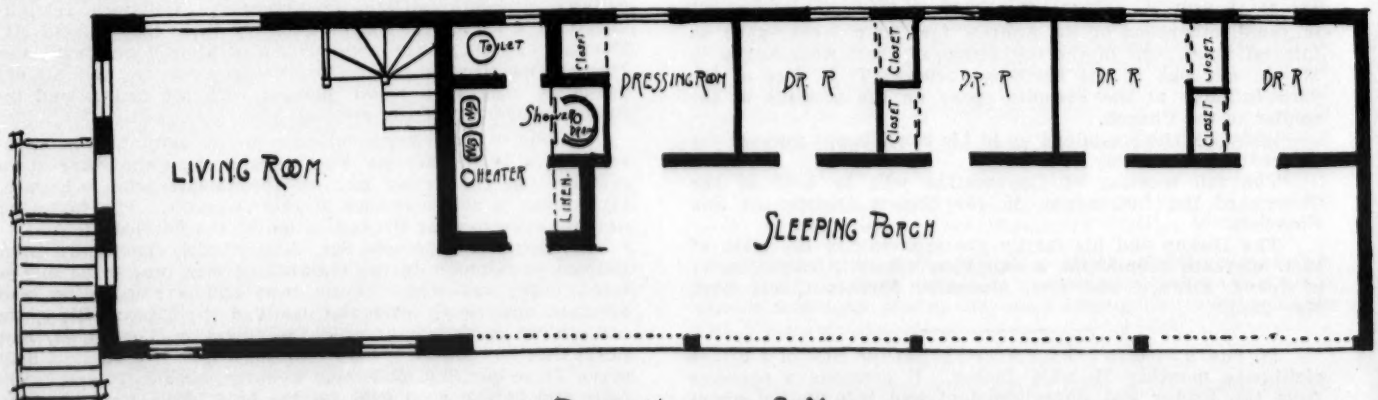
Porch House at St. Margaret's.

to Miss Christabel Corbett and Miss Muriel Thayer. Dr. Parsons presented the two graduates, Deaconess Peppers and Miss Frances Berg, to the Bishop, who gave them the School Diploma. The Bishop made a short address, in which he spoke of how the School was serving distant fields, sending these two graduates as far apart as possible, Miss Berg going to St. George's Parish, New York, and Deaconess Peppers to the Philippines.

A meeting of Deaconesses of the Diocese of California and Sacramento was held in the Deaconess Training School of the Pacific on May 10th, in order to consider the formation of a Deaconess Chapter. Permission for the formation of such a Chapter had already been granted by Bishop Nichols and Bishop Moreland. Those present were Deaconess Hodgkin, Deaconess Mott and Deaconess Nowland of the Diocese of California, Deaconess Clark and Deaconess Blakey of the Diocese of Sacramento. The newly set apart Deaconess Margaret Peppers was present as a guest of honor. It was unanimously agreed that such a chapter was desirable to deepen the spiritual life of its members and create a fellowship to strengthen the Order. Regular meetings are to be held at least twice a year, one in the Diocese of California, the other in the Diocese of Sacramento. The Chapter is to be known as The Northern California Deaconess Chapter. Deaconess Hodgkin was elected President and Deaconess Clark, Secretary-Treasurer.

There has been issued a catalog of the Deaconess Training School of the Pacific, giving full information of the courses of instruction and other matters pertaining to the School. Here Workers are trained either for Deaconesses or Trained Church Workers in Department 1; or for Missionaries, Church School Teachers, or Social Service Workers in Department 2.

Deaconess Hodgkin invites correspondence with any young woman who may desire further information. Surely there ought to be many taking advantage of the opportunity afforded by the School for a thorough training for usefulness in the Church of Christ.



PORCH HOUSE AT ST. MARGARET'S

**Sermon Preached by Dr. Wilmer Gresham on the
Occasion of the Setting Apart of Deaconess
Margaret Peppers in St. Mark's Church,
Berkeley, Friday, May 10, 1918.**

"For their sakes I set myself apart."—St. John XVII: 19.

The titles of books are sometimes more suggestive than their contents. There is a little volume by Patterson Du Bois which may be found on every teacher's five-foot shelf. It is called "The Point of Contact in Teaching." Its motive is to tell the happy secret of how to reach and touch and influence the heart and spirit of a child. Quite naively it assures us that one must find the *point of contact*. For the child's mind is a stronghold which cannot be taken by storm. But it may be won by strategy. All that you have to do is to master its secret approaches, to understand the points of contact.

I think it will be readily seen that this principle of the point of contact is just as true for grown-ups as for children. And it will be found to be at work in every field of endeavor. Without it the artist cannot paint a picture that will speak. Without it the poet cannot sing a song that will live. Without it the composer cannot write a score that will thrill. What can the lawyer say to jury or to judge, how can the priest minister to a mind diseased, where can the preacher find the word that is quick and powerful and sharper than any two-edged sword, if the point of contact is not known? Seeing they will see and not perceive. Hearing they will hear and will not understand.

Fancy a deaconess or anyone else faring forth into the great world of human endeavor, thoroughly equipped with all the rich training that some school has given, yet ignorant of where to find the point of contact with the souls of men and women, of boys and girls and little children! Surely here is at once a law that must be grasped, an art that must be cultivated, and, by no means least, a gift of God that must be received!

When the gracious invitation came to me to give the address on this sacred and happy day in the life of your School I wondered where I might find my point of contact. I diligently read, marked, learned and inwardly digested all that I could find upon the subject. Some twenty years ago I had reviewed Dr. Huntington's work in this field of woman's service. All of this I found reflected in the writings of your own Warden. He has caught the spirit and message of Dr. Huntington, with whom he worked in years gone by. Besides this I had access to the valuable papers of Deaconess Hodgkin and others who have so clearly stated the case for Woman's work in the Church in our modern life. But I felt that I needed more than this for my point of contact. You have a right to expect from your speaker on an occasion like this something more than information, or technique, or even appeal. You are thinking today in terms of the spiritual life. Some of you at least stand today upon a mount of vision. Presently you will go down into the busy world to build the fabric of quiet service in the routine of an appointed field. It will be at once the fulfillment of your life's purpose and your own deepest satisfaction if you can but see to it that you do all things according to the pattern that was showed you in the mount. That, if I interpret it aright, is our point of contact on this great day in your life and the life of the School, when the path of shining destiny is stretching out into the untried days and weeks of the unknown years.

If that is our point of contact, where shall we find our point of departure in the reflections of this hour? There is at least one direction in which we of this School may look. It was Bishop Temple, was it not, who once said, "I have read many books, and feel that I have learned much, but for all that I am convinced that those books have been my teachers, not my masters. They have taught me, they have influenced me, but they have not commanded me. But when I have read the Word of God I have been taken straight into the presence of God. It has spoken with an authority that is all its own." My friends of the Deaconess School, surely the living, pulsing heart of that Word of God is to be found in what is told us there of the character and teaching of Jesus Christ. And when we have narrowed our thought down to the gospel records as the *heart of the revelation of the eternal Christ*, where may we find the *heart of that heart*? I think it may be found in that divine soliloquy contained in the seventeenth chapter of the Gospel according to St. John, the passage often spoken of as Christ's high-priestly power. And if there is yet a *heart within that heart of hearts* surely it is found in the words which I have taken as the text for this great day of your life. We all know how the words are usually rendered. "For their sakes I sanctify myself that they may be sanctified through the truth." Even in that old form they are instinct with life. Some of us may recall what they meant to Phillips Brooks just as they stand. Some of us may remember what they meant to ourselves in years gone by. They said so much to us. They meant so much to us. So much of vision

to the point of service. So much of service to the point of sacrifice.

But today we read them in a new light. Today we study them in a new setting. Not "for their sakes I sanctify myself," true and beautiful as that rendering is, but "for their sakes I set myself apart." For today is *set apart* from other days. And it is dedicated to the *setting apart* for their sakes of one whom you know and love and revere and trust to the splendid task of a larger human service. And the Christ who *set himself apart* is here. Our eyes may be holden that we see Him not. But He is here just the same. He is here spreading over us in benediction invisible hands. He is here, reading with keen and searching glance the inmost secrets of our hearts. He is here, wondering if we fully understand the words that we speak, and the wider implications of the promises that are made as we set our friend apart for high service in the crushed and bleeding world for which He died.

But we cannot understand those words of Christ in their deeper sense of the setting of ourselves apart, words that have their wondrous meaning for all who are in this place today, unless we view them against the background of other meanings that gather round them. I think we can best accomplish this by thinking first of the setting apart which this service contemplates by the appointment of the Church; and then of the truth that back of the service itself there is the setting apart that God has planned and ordered for our lives. This will lead us to the thought of personal consecration, or own act of setting ourselves apart for the work that we are to do in this big human world.

First, then, we think of the Church's act this day in setting apart a woman for a woman's work in the field of human service. It is invested with all the sacredness of an ordination. Its very language suggests what might well be its companion-service for the Ordering of Deacons. Do we not all share the cherished hope of the Warden of the School that it may one day find its way into the Prayer Book? Surely a Phoebe of Cenchrea must have rejoiced as truly as a Philip or a Stephen in the imposition of Apostolic hands. It was indeed a setting apart by the Church which must have come to be a tradition until partially eclipsed by the ascendancy of conventional rules or ascetic ideals. It wears the vesture of a near-sacrament, for it offers the outward and visible sign of an inward and deeply spiritual grace. There can be no question of its spiritual significance and value. This value is not only *for the moment* when it visualizes in a single act a woman's devotion to a cause. Memory will *recall* it in time to come. The Phoebe who is set apart this day will turn back to it as the years pass on. Just as the husband or the wife may read again the tender words of the Marriage Service as the golden years stretch on, just as the Priest may return in thought to the solemn answers of the ordination service, so will the form that is used this day be no *mere form* buried in the litter and confusion of our Phoebe's desk. It will find its honored place beside the other noble offices of the Church, just as the woman's work which it symbolizes has come to its ancient and rightful place.

Have you ever thought of the yearning that lay deep in the heart of our Master for what might be called the official recognition which such an act of the Church implies? It was all so deeply touching. "By what authority doest thou these things? And who gave thee this authority?" How the taunting question must have cut Him to the quick! "Who set thee apart? When and where was the service held? Tell us." The lonely man from Nazareth could only evade the question, or point to the works that He was doing. And that was not enough for the world in which He lived. Nor is it enough for our world today. There must be some outward credential of the inward conviction and consciousness of mission. The Master sought such a recognition from the little group that He had trained. But it was faltering, and half-hearted, and almost insincere. The nearest approach to it was the confession which He had almost to extort from Peter, or the empty pageantry of the crowd which one day were shouting hosannas to Him as the Son of David, and almost the next were shrieking for His blood.

The mighty Apostle to the Gentiles fared little better in this respect. It was in vain, so far as a narrow ecclesiastical world viewed it, that he labored more abundantly than they all. It was in vain that he appealed to his own spiritual credentials. In the eyes of many he was but an interloper. The Church in Jerusalem would have spurned him had not the big-hearted Barnabas at the critical moment extended to him the right hand of fellowship. There had been no Service of Admission. The well-endowed enthusiast had not been *set apart*. I am an Apostle "*dia thelematos Theou*,"—by the will of God,—he insisted. "But that is not enough, brother Saul!" they seemed to say. "Your ordination is incomplete, possibly invalid." The reproach followed him all his days. And to this hour a sister-communion designates him the Father of Protestantism. It is very true, my brethren, that not one of us in

this place would hold a brief for such a theory of the ministry. Not one of us would make a patron-saint of Ignatius, or view the Church's mission in our modern life with the eyes of a Cyprian. But still we believe in the Church's order. And we are glad that our Phoebe this day is equipped with the sweet and sane and simple credential of that pure and apostolic branch of the Church of Christ which God has planted in this our land. The Church deliberately sets her apart, just as the School this day formally recognizes in the work of her sister-graduate the successful conclusion of a prescribed course of study. Call it a condescension to human infirmity if you will, none the less the fact stands out that both the world and the woman must needs have the token, the sign, the visualization, the badge of recognized authority. It is thus that the Church is able to say, "We commend unto you Phoebe our sister, who is an accredited servant of the Church in the Cenchrea of our modern world."

But, my brethren, how inevitably does this outward fact lead to the companion-truth that lies back of it! Beside, and underneath, and in and through the setting apart which the Church has ordered there must be God's setting apart of our Phoebe today. "Do you trust that you are inwardly moved by the Holy Spirit to take upon yourself the work of a ministering servant of our Lord Jesus Christ?" If, with deep solemnity, such a question is not asked, surely it is implied. And with what profound sacredness does our inner consciousness of it clothe the actions of this day and hour! With what rare beauty, with what fine courage, with what sweet patience, will its meaning invest the days and hours that lie enfolded in the future years, provided the affirmation leaps from a soul that has heard it from the lips of God! How will it lighten every load, smooth every difficulty, shed almost a heaven about the common way! See where it points! Even to the silence and the stillness of some secret place, to an hour when the soul stood alone with God—even to a time when the tumult of the busy world was hushed, and the hidden meaning of life seemed clear, and our Phoebe talked with God as with a friend! "Do you trust that you are inwardly moved by the Holy Spirit to take upon yourself the work of a ministering servant of Jesus Christ?" I say that such a question is at least implied. Without the moving, unspeakable joy of such a conviction, how empty, how hollow, how sad beyond all words, the engagements of this hour! The sign without the thing signified, the form without the power, the service without the spirit! O the burden, the bitterness, the utter wretchedness of it all!

And yet, beloved friend, it is all so simple when it is understood aright. Every man's life, every woman's life, rightly interpreted, is a plan of God. Yes, separately, distinctively, individually a plan of God! What a strange contradiction it would be if with a plan for this great universe, and with purpose written upon the meanest flower that blows, there were no plan, no purpose for the humblest soul? Is not human personality the crown of all the great creative process? But the plan is folded in the mind of God. Only upon the mount of vision can that mind be read. And when in some supreme moment that vision is seen all of life is lifted to a higher plane, all the meanings of life and all the tasks of life are co-ordinated. Nor will the man or woman with such a conception look back upon the supreme moment and say

"There was a time when meadow, grove and stream,
The earth and every common sight,
To me did seem appa'elled in celestial light,
The glory and the freshness of a dream!"

The vision and the task will be closely linked, all along the common way. "My Father worketh until now, and I work!" Your life will be as distinctive as His! "To this end was I born, and for this cause came I into the world!" This will be as true for you as it was for Him. As Phillips Brooks once said, "You will not pray for easy lives. You will pray to be a stronger woman. You will not pray for tasks equal to your powers. You will pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life that has come to you by the grace of God."

But, my brethren, must it not follow, that if the Church with outspread hands sets her child apart; and if back of that gracious act the Invisible God who holds that life in the hollow of His hand sets His child apart; must it not follow that the soul that has seen the vision and heard the voice, and bowed its head to the Church's benediction, must set itself apart? Must it not take upon its lips the very language of the Christ Himself, and say, "For their sakes I set myself apart?" For their sakes! And who are they? Some special group, soon to be well-defined, clearly visualized, among whom the work of deaconess is to be accomplished? Some little, shut-in corner of the great, wide world, in which it shall please God to place your humble life? Yes, it will come to mean that as the days go by. But it will never be only that. And it is not *only* that

as you see it now. You will begin today by seeing life, by conceiving service in terms of the whole. All distinctions of creed and breed and blood and race must fade from your soul today, as you think of the shattered world in which your ministry is to be placed. You are thinking of the whole kingdom of God. And perhaps you, even you, were called to the kingdom for such a time as this! Presently the war-drum will throb no longer, the battle-flag will be furled. Presently our men and our women will come back, some of them with maimed and broken bodies, but many with a new strange light in their eyes, and with unbroken faith in the coming of a new world-order. And you will have been thinking of human service in its larger, grander sense. And your humblest, quietest work as a ministering servant of the great Master of man will be invested with all the greatness and all the beauty of Him who set Himself apart for all mankind. It will be all for *their dear sakes*. But mark you, your setting of yourself apart must be complete. There must be no *irredenta*, no unredeemed tracts in the field of your inner life. If He is to use you, he must use *all of you*. Your body as His fair temple. Your mind as His holy place. Your heart and conscience as His holy of holies. Your will as His high altar.

Laid on Thine altar, O my Lord divine!

Accept this gift today for Jesus' sake.

I have no jewels to adorn Thy shrine,

Nor any world-famed sacrifice to make;

But here I bring within my trembling hand

This will of mine—a thing that seemeth small;

And Thou alone, O Lord, can'st understand

How, when I yield Thee this, I yield mine all.

Hidden therein Thy searching gaze can see

Struggles of passion, visions of delight,

All that I have or am or fain would be—

Deep loves, fond hopes, and longings infinite.

It hath been wet with tears and dimmed with sighs,

Clenched in my grasp till beauty it had none;

Now from Thy footstool, where it vanquished lies,

My prayer ascendeth, "May Thy will be done."

Take it, O Father, ere my courage fail,

And merge it so in Thine own will, that e'en

If in some desperate hour my cries prevail,

And Thou give back Thy gift, it may have been

So changed, so purified, so fair have grown,

So one with Thee, so filled with peace divine,

I may not know or feel it as mine own,

But gaining back *my* will, may find it *Thine*.

This means, dear friend, that you this day are setting yourself apart for high sacrifice. That, as I understand it, is the note of the School from whose portals you are passing. The School itself from the beginning of its history, nearly a decade ago, has typified sacrifice. Its teachers have given of their best, and that is saying much. They have given of their time and thought and unstinted effort for no earthly consideration, just for the love of it all. That is the spirit of the School, and that spirit is no small part of the heritage that is yours today. *Noblesse oblige*. Be worthy of the School's tradition. Let your point of contact with life be your readiness to serve life broadly and richly as a follower and friend of Him Who came not to be ministered unto but to minister. Who said "for their sakes I set myself apart," that they themselves may be set apart by His eternal truth.

St. Luke's Hospital

27th AND VALENCIA STREETS, SAN FRANCISCO

The offering at the morning service on the Sunday nearest St. Luke's Day (October 18th,) together with *thank-offerings* for recovery from sickness, special donations and legacies, are added to the Fund for the Endowment of a Free Bed to be known as the Bishop's Bed. The Bishop of the Diocese will have the nomination of the ones who may use it.

GIRLS' FRIENDLY SOCIETY

President—Miss K. C. Radford, 2360 Broadway, San Francisco.

1st Vice-President—Mrs. W. P. Lucas, 2513 Pierce St., San Francisco.

2nd Vice-President—Mrs. S. L. Abbot, 2118 Vallejo St., San Francisco.

Secretary and Treasurer—Miss Kathleen Trowbridge, 240 Warring St., Berkeley.

Girls' Friendly Lodge, 1125 Ellis St. Miss Chase, House Mother.

May Report of the Girls' Friendly Society in the Diocese of California.

Saturday, May 11, 1918, the Annual Meeting of the Girls' Friendly Society of the Diocese of California was held in Grace Cathedral Close and all but two branches were represented.

At eleven o'clock an Admission Service for Diocesan Associates brought together a goodly number. Eight Associates were admitted and Corporate Communion followed, our beloved Bishop Nichols being the celebrant, and making the service most impressive.

The annual meeting of Council and Associates in the afternoon, came directly after a pleasant luncheon at the Divinity School. The keynote of this meeting was how to make the Society more helpful to girls in these critical war times, particularly through the medium of the Girls' Friendly Lodge here in San Francisco. The efficient service needed can only be given by expansion, and definite plans are being formulated to secure funds for larger quarters for the Lodge. We have a devoted House-mother in Miss Chase; we have the girls and more girls, clamoring for a home there,—where are the good Churchwomen and men, to dig down into their pockets and make it possible? We realize how continuous the calls are for money for many worthy objects, all related to the war relief so gladly given, but if we do not protect our girls by proper housing, what kind of homes will our boys come back to, when the war is over?

The reports of the various committees and branch secretaries, all showed substantial growth and increased interest in the Diocese, and a number of Associates told what they had been able to do for girls individually, by becoming real friends to them and showing a truly human interest in what the girl did and tried to be. Mention was also made of a special instance of the friendliness engendered in the Lodge Home, when one of the girls was recently married there, to a young man in the Navy. The girls decorated the house beautifully with garden flowers, making the parlors, hall and stairway a veritable bower of pink and white roses, sweet peas and ferns. Several friends were in attendance besides the girls of the house. Miss Chase gave the bride away and Dean Gresham performed the ceremony. A dainty supper was served and the young people enjoyed an hour of dancing in the most charming and home-like surroundings.

A delicious dinner was served to Members and Associates at 6:30 in the Diocesan House; music and a social time preceded, while excellent talks were given informally, by our Diocesan President, a representative from the Patriotic League, a woman medical graduate from China, and others. The evening was devoted to the Annual Service in Grace Cathedral, Rev. Edward Morgan of St. Luke's Church, San Francisco, preaching a timely and appealing sermon.

Taking everything into consideration, this meeting was one of the most successful and encouraging gatherings held in the Diocese since its organization. The Branches do Red Cross work at their regular weekly meetings, giving occasional entertainments to raise money for materials, etc. The Branch of the Church of the Incarnation has also donated \$100 to their Church-building fund. Every member of the Girls' Friendly is a "live-wire" striving to do her "bit."

MARY LOUISE SMITH.

Hymns for Children. (Especially for Little Children.)

ANNE WHITNEY WAKEFIELD.

The subject suggests thoughts along a line of literary, musical and spiritual work which, unfortunately for the discriminating superintendent, has not been very wisely or thoughtfully developed. So-called hymns for children are often such misfits—like badly made-over grown-ups' clothes and unsuitable, and often psychologically untrue to a child's mental and spiritual development. The presentation of religious feeling and truth to the child soul in poetic and metrical form, joined to melody and harmony, calls for very un-

usual gifts in the writer of hymns for children, and, few there be who have them. The apparent simplicity of a hymn for the little child which is a fitting expression of a great truth only proves again the fact that art hides its difficulties behind a beautiful simplicity always.

The hymn that makes a picture and tells a story will always grip the child's attention. Some few hymns of our Hymnal do this: "There is a green hill far away," (without dwelling upon the crucifixion); "Thou did'st leave Thy throne and Thy kingly crown," with its appealing refrain; "O come to my heart Lord Jesus," "Saw ye noon in the twilight?" "Once in royal David's city," "Now the day is over, night is drawing nigh," "O little town of Bethlehem," "While shepherds watched their flocks by night," and the carol "Away in a manger," by Martin Luther, are hymns which tell a story and paint a picture as well. But the child's mind must be led to see the picture and grasp the story. The Superintendent should create in the room first a quiet, receptive mood on the children's part, then read the hymn and paint the picture which it creates with a few picturesque words. Ask for closed eyes, that we may all see the picture—then tell the story further, with care that every word or expression be understood. All this before singing the hymn. Explanations of words should be made by means of questions where possible. Sometimes one assumes too much understanding, as in my own case years ago in using the Whitsunday hymn—"Our blest Redeemer ere He breathed His tender last farewell"—I said, "of course you all know what a comforter is?" Then seeing a blank look, I asked a large girl to tell what she thought a comforter was. Imagine my condition of mind when she solemnly replied, "A quilt." I did not pursue that hymn that Sunday and have never had courage to try it again. On the other hand, one is sometimes immensely helped by some child's definition: "What does tribute mean?" The word comes in a favorite offertory hymn. A sad-faced, and delicately sub-normal boy, well acquainted with tales of rent unpaid and grocery bills, said sternly, "You have to pay your bills." This gave a good chance for a clinching word on fulfillment of obligations to God.

There are a few other hymns in the Hymnal, parts of which in some cases can be used as prayers or for praise. Wherever possible, use hymns like "Jesus from Thy throne on high," "Jesus tender shepherd, hear me," "Jesus, King of glory," and "New the day is over," as real prayers, and have them sing kneeling. Make all hymns real acts of devotion and worship, reminding the children that our Lord is present and listening. It is quite startling to observe the quick change of expression and bodily attitude that will sweep over the little audience in response to such a suggestion, especially when one calls for closed eyes to see the picture. Strive always to create and maintain a worshipful atmosphere in the room.

But hymns must be searched for in various collections, outside of The Church Hymnal. Perhaps in six or seven books one finds only two or three in each book which are worth while. A child's mind and memory is such a sensitive plate that it seems to me a desecration to photograph on it anything unworthy in words or tune. Many children's hymns from outside sources are sentimental in words and with silly, jiggy tunes.

Ideas about dying and going to heaven are absolutely unmoral for a child to be singing about. They should be handled most reverently, and individually, by parent or teacher, and rarely, if ever, touched upon, in hymn singing, to my mind.

Children should be induced to memorize hymns as much as possible, or at least to use concentration in grasping a line quickly, and singing with heads up, and eyes away from the printed words. All hymns should be typewritten, when not in The Hymnal, or on the blackboard, although for very little children, rote teaching must be used. They should sing with happy faces, freely and easily, but not loudly.

If possible, march to a marching hymn; if space is lacking let them mark the step with one foot. Use gestures, when possible, with little children. Never use a verse that cannot be explained easily—sometimes only one or two verses are suitable. If attention and interest flags, drop it quickly, and take up something quite different. One must be sensitive to the mental atmosphere. The Superintendent is often entirely responsible for the wrong atmosphere, or the air is close, or the weather is electric or heavy.

Be careful about tunes for children. Adapt melodies when the original is not melodious or suitable to the words. Do not keep tunes too much in the medium register, and especially not too low. A child should sing easily to F, fifth line. The trouble is usually with the adults present who think they can't sing it, and create the wrong atmosphere in the room and discourage the children.

But above all make hymn singing a real act of worship for the little child and he will have a precious treasury of devotion to turn to in all his coming years.

Province of the Pacific

District of Idaho.

The Eleventh Annual Convocation of the Missionary District of Idaho was held at the Cathedral in Boise, May 23-26. The opening service was on Thursday evening, when the Convocation Sermon was preached by the Rev. W. H. Bridge and the Corporate Communion was on Friday morning, followed by organization and the closing exercises of St. Margaret's School and a Missionary Rally in the evening. On Trinity Sunday morning Ordination service at the Cathedral and in the evening the Baccalaureate Sermon to the Graduating Class of St. Margaret's School by Rev. D. J. W. Somerville and presentation of diplomas by the Bishop. The Woman's Auxiliary met on Thursday and Friday.

District of Honolulu.

The sixteenth annual meeting of the Woman's Auxiliary of the District of Honolulu was held in the Cathedral. The Rev. James F. Kleb was the preacher and Rev. L. H. Tracy the celebrant. Mrs. H. M. von Holt presided at the business meetings and over one hundred delegates were in attendance from twenty branches. Bishop Restarick was absent for the first time since the organization of the Auxiliary, being on a year's leave of absence in California on account of illness, but a message was received from him.

The reports of general and branch endeavor showed progress and enthusiasm all along the line, and in spite of a shorter year by four months and the many other demands, a larger amount in contributions.

Annual Convention, Sacramento.

The Eighth Annual Convention was held in Sacramento May 14th and 15th, opening with a celebration of the Holy Eucharist by Rt. Rev. W. H. Moreland in St. Paul's Church. In his annual address the Bishop states that there are 34 clergy, 22 lay readers, 3 deaconesses and 1 candidate for orders. In spite of diversion of energy to war activities and government loans the clergy had been supported, the Japanese and Indian work had been kept up, a new Mission had been organized and a war Chaplain stationed at the great Mare Island Navy Yard. None of the Parishes were vacant. Shrinkage of income in investments and some losses had made the support of the Episcopate difficult and he urged action to meet the situation. He described the war as the determination of civilized nations that the Ten Commandments should be kept in international relations, and the fact that the greatest nations in the world were willing to suffer the loss of all things in order that Christian ideals might be realized was the greatest triumph for Christ ever known. It was the reward of nineteen centuries of faithful witness by the Church.

The Convention revised the system of Parish assessments, took prompt and practical steps to improve financial conditions, adopting a plan of individual contributions for two years to supplement Parish offerings. Mrs. Jeannette M. Brock of Wheatland donated \$5,000. A new policy of guaranteeing Missionary salaries from a central fund was adopted after animated debate. It was ordered that no trust funds should hereafter be invested except in securities permitted under the Savings Bank Act. The officers elected were:

Standing Committee—Rev. W. H. Hermitage, Rev. M. Rifenbark, Rev. P. G. Snow, Rev. E. S. Bartlam, N. P. Chipman, C. W. Bush, W. W. Lyman, W. B. Lardner.

Board of Missions—Rev. M. Rifenbark, Rev. W. H. Hermitage, Rev. E. S. Bartlam, F. A. S. Foale, D. Barnicott, C. A. Swigart, H. E. Boudier.

Directors of Diocesan Corporation—N. P. Chipman, W. F. Bachelor, E. D. Seaton, Geo. R. Sanford, J. M. Henderson, W. P. Swain, W. Pollard, E. L. Maddox, G. N. Merritt.

Delegates to Synod—Rev. J. E. Baxter, Rev. C. E. Farrar, Rev. W. H. Hermitage, Rev. P. G. Snow, E. D. Seaton, H. E. Boudier, D. Barnicott, F. A. S. Foale.

Board of Religious Education—Rev. C. E. Farrar, Rev. John Barrett, F. L. Tuttle, E. S. Healey.

W. F. Bachelor was elected Treasurer of the Diocese, succeeding F. H. Denman.

Justice N. P. Chipman upon the Bishop's nomination was re-elected Chancellor for another term of three years.

The Convention unanimously agreed to the request received by wire from the Food Administration that all wheat products be reserved for Government use and that the Clergy should preach on the subject Sunday, June 2nd.

The Woman's Auxiliary held a very successful mass meeting in St. Paul's Church, at which the music was rendered by several vested choirs and an able sermon preached by Dean Gresham of Grace Cathedral, San Francisco. Mrs.

Louis F. Monteagle of San Francisco made a very impressive address before the joint session on "The Call to Greater Service."

Rev. P. G. Snow was elected Secretary of the Diocese. Miss Genevieve Harvey of Galt was chosen as President of the Woman's Auxiliary in succession to Mrs. J. E. Baxter. Interesting addresses were made by Rev. Mark Rifenbark, who has been appointed by the Bishop War Chaplain at Mare Island, and Rev. Chas. W. Baker, Missionary to the Indians at Orleans.

The Convention was very harmonious and marked a forward movement in the Diocese.

The Twenty-fifth Annual Convocation of the District of Spokane, Washington.

A dominant note of patriotism, with an appeal for self-sacrifice within the Church during these times of stress ran through the Convocation address given by Bishop Herman Page at All Saints' Cathedral, Spokane, Wash., on the morning of May 14th. A Public Missionary Service had been held the evening before and addresses from men in various parts of the field were listened to with rapt attention and gave the keynote to all the Convocation inasmuch as they evidenced that the clergy were determined to spare no pains to do all in their power for the extension of the Church's usefulness in all parts of the community. One-sixth of the clergy of the district are now away from their work serving their country as Chaplains and Y. M. C. A. secretaries and the men who are staying at home are endeavoring to fill up the vacant places thus caused with the Bishop as usual doing the lion's share.

A committee was appointed by Bishop Herman Page to arrange for a series of preaching missions for the ensuing year. A Diocesan Committee was appointed by the Bishop to attend to what is known as the Bishop's Penny Fund, which goes towards the work in the district. It was originated in St. John's Church, Spokane, by Mrs. J. R. Neeley, and quite a few dollars have found their way to a good work by means of pennies.

The usual boards and committees were elected and appointed. The Sunday School Conference which was held on Tuesday evening, led by the Rev. H. I. Oberholtzer, emphasized the desirability of having the Christian Nurture Series taught throughout the district.

The Girls' Friendly Society presented a program for the benefit of their Liberty Bond purchased a few weeks ago. They report a successful year and are planning for greater things this year.

The Secretary and the Registrar of the Convocation is the Rev. H. H. Mitchell, to whom all journals should be sent as well as any communications for the district. The Woman's Auxiliary held their annual meeting at St. Matthew's Church, Spokane, and had a very interesting and profitable series of sessions. Mrs. W. H. Farnham was duly elected as President for 1918.

District of San Joaquin.

The Eighth Annual Convocation met in St. James' Pro-Cathedral, Fresno, May 14, 15 and 16. Out of the twenty-two Clergy of the District, all but five were present. Of the absentees, three are in France, and one was detained by illness. Ten Parishes and Missions were represented by lay delegates. The opening service of the Convocation is always a choral Eucharist, and leaflets containing the music as well as the words of the office are put in the hands of the people so that the singing is congregational. At this service the Bishop read his annual address.

Flag Raising.

A unique feature this year was the raising of the national colors and a Diocesan Service Flag at the close of the morning service. The procession formed on the north side of the Church. The crucifer was followed by forty members of the Home Guard, the Boy Scouts, the G. A. R., the Directors of the Red Cross, the County Council of Defense, and the Clergy, among whom was the Rev. V. V. Kasparian, Rector of Holy Trinity (Armenian) Church. A detail of four Boy Scouts carried the national colors and four more carried the Service Flag. Dean MacDonald and Mayor Toomey, Bishop Graves and Bishop Sanford followed. The procession moved silently around the Church to the south door, where in the yard and on the sidewalk a large number of people had gathered. They were welcomed by Dean MacDonald, to whom Mayor Toomey made a suitable reply. While "America" was being sung, the flags were bent on the halliards by the Boy Scouts. The Bishop then blessed the flags and hoisted them to the mast-head while the congregation sang "The Star Spangled Banner."

Women Enfranchised.

The routine business was marked by an amendment to the Constitution, introduced by the Committee on Canons, providing that the word "male" should be stricken out of the

article on membership in Convocation and each Parish and Mission should be represented by an equal number of men and women. This was amended on the floor of the house by removing all qualifications, and throwing the representation open to either sex. And the resolution of the Committee on Canons as amended was almost unanimously adopted.

The elections resulted in the choice of Mr. B. L. Barney of Hanford as Treasurer for the seventh term and the Rev. L. A. Wood both as Secretary and Registrar for the eighth term. The Rev. Messrs. G. R. E. MacDonald, L. A. Wood, F. D. Graves and W. B. Belliss, and Messrs. B. L. Barney, W. G. Uridge, M. P. Cochrane and Dr. S. W. R. Langdon were nominated to the Bishop for appointment on the Council of Advice.

Convocation Dinner.

About one hundred and twenty-five of the delegates and their wives and members of the Women's Auxiliary and representative men and women of the congregation dined together at the Hotel Fresno on Wednesday evening. A happy feature was the burning of the mortgage on the Cathedral yard, marking the extinction of a debt of long standing. Mr. James Y. Beveridge, the Treasurer of the Pro-Cathedral, after a brief and happy speech set fire to the document. Three remarkable addresses were made. Mr. George S. Waterman, local Food Administrator, spoke on "The Church on Food Conservation." The Rev. Dr. D. M. Gandier presented the urgency of prohibition as a war measure, and the Rev. Dr. Parsons of Berkeley in an address which was interrupted by frequent comment and applause clearly outlined the greatest war service which the Church can render.

Woman's Auxiliary.

Thursday was Auxiliary day. About seventy-five women were present at the meetings, representing the Parishes and Missions of Sonora, Stockton, Modesto, Merced, Madera, Fresno, Clovis, Reedley, Fowler, Selma, Hanford, Tulare, Porterville, and Bakersfield. The Bishop celebrated the Holy Communion and the Rev. F. M. Baum preached a strong sermon from the text, "God spake the word: the women who published the tidings were a great host." In the afternoon the principal speaker was Miss Woods, from Anking, China. Letters were read from Alaska and from Miss Jackson, who is soon to return to Alaska. Miss Dodge appeared in Kroo (West African) costume and spoke briefly of Liberia. Officers were elected for the year, Mrs. O. D. Lyon of Reedley being returned as President for the third time. The Vice-Presidents for the sections are: Mrs. Chittenden, Mrs. Packwood and Mrs. Powell; the Recording Secretary is Mrs. Gillis; Corresponding Secretary, Mrs. Whitsom; Treasurer, Mrs. M. B. Harris; Educational Secretary, Mrs. Eccles; United Offering Treasurer, Mrs. H. F. Williams, and Secretary-Treasurer for Junior Branches, Mrs. Cree.

Missionary Service.

The concluding service of Convocation and the Woman's Auxiliary was a frank imitation of the Missionary Service held in the Diocese of California at the time of the Annual Convention. The music was furnished by such of the choirs of the District as were able to reach Fresno by automobile and return the same evening. The six choirs of Fresno, Reedley, Madera, Selma and Hanford, about eighty choristers in all, sang not only the familiar hymns but the anthem "Send Out Thy Light" wonderfully well. There had been no opportunity for rehearsal. Mr. John Henry Lyon, the organist of the Pro-Cathedral, was at the organ. The sermon was by the Rev. Arnold H. Bode of Long Beach. It was not only a strong but a fascinating presentation of the Missionary obligation.

The Mission of the Holy Spirit.

The new Mission Hall of the Church of the Holy Spirit was opened on Whitsunday. The Bishop preached and confirmed a class.

Extracts from the Bishop's Annual Address to the Convocation, May 14th.

Leave of absence for the period of one year has been granted to the Rev. Alfred George Denman and the Rev. William Thomas Renison.

The Rev. Jonathan Nicholas has resigned Trinity Mission, Madera, after twelve years of devoted work, on account of age, and has been succeeded by the Rev. Frank M. Baum. The Rev. Arthur L. Walters has accepted the Rectorship of St. Paul's Church, Modesto, with the care of the other work in Stanislaus County. The Rev. Wm. Rigby of the Diocese of Sacramento, who has been licensed to officiate at Mokelumne Hill, resigned Dec. 31, and his responsibility has been accepted by the Rev. Charles A. Verleger, Missionary at Lodi. The Rev. James Cope of the Diocese of Florida has been licensed to officiate in the Missions in Inyo and Kern Counties. The Rev. Geo. D. B. Stewart has been relieved of the duties attaching to his cure in order to supply St. John's, Stockton.

The Material Interests of the District.

One new building only has been erected this year, viz., the Mission Hall for the Church of the Holy Spirit, Fresno. Its significance consists in its being the first venture under what is called "the municipal policy" in the planting of a second congregation in any of our towns.

The whole amount of secured indebtedness on our property is \$14,680, a sum just about equal that at the beginning of our Diocesan history. In reality, old debts have been paid and new ones contracted several times over, but practically the stationary character of our obligation contrasted with the progress in our equipment means that the four Churches, three Rectories, and ten Parish halls which have been erected in the last eight years have been wholly paid for, a record which we must be careful to maintain.

There remains one feature of a sound business policy to be adopted before I shall be satisfied with our financial methods. Wisdom demands that each Parish and Mission, however small, consider at the beginning of each year a budget or estimate of its probable obligations for the coming twelve months, and having adopted it, that an every-member canvass be engaged in and each member and attendant be asked to subscribe on a weekly basis to two objects: local support and Missions. Concerted action on the part of the entire district would have a wonderfully educative effect. I recommend the appointment of a special committee whose business shall be to promote and carry out a Diocesan every-member canvass, to be undertaken coincidentally in each one of our Parishes and Missions. In several Dioceses this has been done not only with marked financial success but with signal spiritual results. It is a measure consistently urged for several years by the General Board of Missions. It is the method which has been followed in principle by the Liberty Loan campaigns and all the so-called "drives" which have this year been so highly productive. Our people have the money and enthusiasm. It is only necessary to appeal for their co-operation in an intelligent way.

The Church and the War.

At the close of this service we shall raise on behalf of the Diocese, in the Cathedral yard, the national colors and a Service Flag upon which will appear one hundred and sixty-eight stars. Representatives of the civil order and of patriotic societies are honoring us with their presence and joining us in this expression of our loyalty. Each star in the Service Flag represents with two or three exceptions a male communicant who is serving in some capacity in the military and naval forces of our country. The Episcopal Church is not numerically strong in this valley, and the number of stars is not large. But that every seventh man in our communicant list has answered the call to the colors, the great majority of them having volunteered, is a record of which we need not be ashamed. If the stars should be increased to represent also those at home mobilized for the country's service in Red Cross or conservation or other forms of war work, there are few, if any, male or female, young or old whose names could be omitted. It is gratifying to claim that our Missionary Diocese is 100 per cent loyal. Three of our Clergy are overseas. The Rev. A. G. Denman is at present in the medical department of the Canadian forces. The Rev. W. T. Renison and the Rev. W. H. Evans are Y. M. C. A. secretaries in France. Each Parish and Mission has contributed its quota of laity.

It would be a mistake, however, to think that the responsibility of this Church has been fulfilled when it had given of its members, as individuals, to serve at home and abroad. The willingness of civic and military organizations to join with us in our demonstration of allegiance may be not unfairly interpreted to typify the reliance of our citizenry upon the moral leadership of our religious organizations. The country does not look to the Church for administrative advice, but it does look to the Church for leadership in constant prayer for divine guidance, for clear definition of the ideals of righteousness, for interpretation of duty, for the inspiration of faith: in short, for the releasing of those influences which have given the human freedom for which we are fighting its spiritual value, and which alone are capable of sustaining the morale of the Allied nations. The Archbishop of York in his late visit to our shores remarked that when he talked to the men at the front of the work they had in hand and of their responsibility to duty as soldiers, they received his message with approval, but when he told them they were fighting for a better civilization after victory, a new dawn of democracy, a fuller brotherhood wherein the whole people would have more equal opportunity, they rose and cheered. The fulfillment of present duty waits upon the compulsion of great ideals. To maintain and strengthen those ideals is the responsibility of the Church. How we may do this most effectively must be our study. Let me indicate three ways in which efficiency of the Church for its task may be increased:

First—The people need to be re-educated to a sounder understanding of the purpose for which the Church exists.

There are too many who regard it as a mutual benefit society which they may join or not in accordance with their appreciation of what it has to offer them of personal advantage. They must be taught to regard it as a co-operative institution charged with the responsibility to make this a righteous world, in which they have the opportunity to do their bit. When our men and women give up the thought of personal advantage and adopt the thought of personal consecration to an ideal, our services will no longer depend for their congregations upon the expectation of entertainment, but will be crowded with earnest souls who recognize their duty to unite in common acknowledgment of Almighty God. Men now commonly go to Church for what they expect to get out of the service. When they are re-educated they will go for what they can put into it in the way of devotion to the common cause of God's righteousness. Neither the sermon of one preacher nor the example of one layman will effect this re-education. It must be line upon line, precept upon precept, the consistent aim of intelligent Church administration and membership.

Second—Our people must be re-educated to the true character of Christian activity. Too many make a sharp distinction between social work and Church work. Liberty Loan bond selling is as truly Church work as serving on a vestry; the making of surgical bandages quite as much so as sewing for a Missionary box or preparing for a Church bazaar. There will always be something petty and trifling about parochial activities until we learn that whatever can be undertaken in the Name of Christ is sanctioned by the Church as a part of a Christian's proper duty.

Third—The Church cannot hope to fulfill adequately its responsibility to society except as Christian people of different traditions realize their fundamental unity and make that unity apparent. The watchword for today is community action. Any organization which maintains an exclusive attitude is going to lose its influence. Just so far as the separated segments of Christianity preserve their aloofness, so far they are going to be side-tracked in the interests of a larger social worship. Community singing, community preaching, community gatherings of all sorts, the religious character of which is making itself felt are phenomena which cannot be ignored. The public as such is not interested, however much we think they ought to be, in immersion or the rival claims of Saturday and Sunday as a day of rest, or the theory of apostolic succession, but an alignment on fundamentals of life and worship will claim enthusiastic social support. I am not insensible of the difficulties in the way of Church unity. Ecclesiastical habits of long standing must be reckoned with. But the way out of the woods must be sought in the enlarged co-operative activities of Christian people. Society is rapidly adjusting itself to a new and big conception of a common religious life. The Church can retain its moral leadership which it has so long enjoyed only as it shares in the new spirit. Brethren, think upon these things.

In Memoriam.

We have not to record the death of any of our own Diocesan Clergy, but the Church has suffered the loss of two priests who have in the past worked in the territory which is now comprised in the District of San Joaquin. The Rev. Henry L. Foote, sometime Rector of St. John's Parish, Stockton, died Jan. 31, 1918, and the Rev. Douglas Ottinger Kelley, the pioneer of the San Joaquin Valley and founder of the Parishes of Fresno, Bakersfield, Hanford and of the Missions at Lodi, Modesto, Merced, Madera, Selma, Reedley, Visalia, and Tulare, passed away after a long and tedious illness on Jan. 10 of the present year. Mr. Kelley was sent at his own request to this valley when the thriving towns I have mentioned were either non-existent or mere stopping places on the new railroad. By his personal work he developed the Missions he initiated until they were strong enough to demand the care of additional clergymen. With rare foresight he fixed his residence at Fresno, from which with the least difficulty he was able to reach other points. Fresno had become a strong Parish and the clerical staff in the valley had increased from himself alone to five before he resigned, after eleven years of service. His interest in this field did not end with his going away. Some years later he initiated services at Reedley and at Lodi, and indeed relinquished the charge of the latter Mission only when the infirmity of age compelled him. His last work, carried on when confined by illness to his house, was one for which his long experience peculiarly fitted him: the compilation of the History of the Diocese of California.

Of his personal qualities there is no need to speak. They live in the memory of all who knew him, but the record of the debt which this District owes to his labors must be preserved. We cannot be too grateful for the business sagacity which determined the admirable location of our Church property; for the foresight which so unerringly seized upon the strategic points to be occupied; above all for the imagination which enabled him to visualize in the crude prairie of forty years ago the possibilities which are but beginning to be realized.

The Local Assembly of The Daughters of the King.

The semi-annual meeting of The Local Assembly of The Daughters of the King was held in the Chapel of Trinity Church, San Francisco, on Saturday afternoon, April 27, 1918, at two o'clock. Mrs. S. L. Abbot, the President, opened the meeting with a unison recital of the Creed, the Prayer of the Order and the singing of The Daughters of the King hymn, 586.

About fifteen Chapters responded to roll-call, some Chapters being largely represented, while others had no representation whatever. This is always unfortunate, inasmuch as the work of the Order is more fully understood and the spirit quickened at these union meetings.

In the absence of the Recording Secretary, Mrs. G. A. Boyer, who was ill and out of town, the Corresponding Secretary read her report of the October meeting.

The report of the Treasurer, Miss Grace Osborn, was read by Mrs. S. L. Abbot, as Miss Osborn's mother was seriously ill and Miss Osborn unable to leave her.

Several communications were read and discussed informally. One from the California Women's Committee Councils of National and State Defense was in regard to the Educational Propaganda of which Mrs. Mila Tupper Maynard is Chairman. Dr. Adelaide Brown, Chairman of "Children's Year," announced in the letter that she would hold daily office hours from 11 A. M. to 1:00 P. M. at the Headquarters of the Children's Year Committee, 323 Haight Street. Mrs. Maynard asked for a suggestion for some one to serve on her committee. No definite action was taken. Stress was laid on the tremendous need for nurses. It is urged that more young women should enter the profession of nursing. It is suggested that an elementary course be given in the public schools.

Mrs. S. L. Abbot spoke of the Bryant Street Mid-day Rest-room and its needs. Unfortunately a similar room has been started in the neighborhood, but it has not materially affected the business of the Branch Rest-room. The attendance dropped for a few days but is now about normal.

Mrs. Abbot read the report of the Council. She is a member, but owing to the distance is unable to attend.

Mrs. Abbot spoke of the Bible Class for The Daughters of the King conducted by Miss Mary Barnes and deplored the small attendance. She extolled the lessons very highly and urged the members of the Order to make an effort to attend. She quoted those memorable words of our Lord: "What, can ye not watch with me one hour?"

The Corresponding Secretary was asked to write letters of condolence and sympathy to Mrs. W. A. Brewer, who has been at a sanitarium in San Mateo. Mrs. Brewer is the wife of the Rector of St. Paul's, Burlingame, and a member of St. Paul's Chapter. Also a letter was requested to be sent to Miss Emily Gray, who has been ill in a hospital in San Francisco. A letter was sent to Miss Osborn sympathizing with her in her mother's dangerous illness. Messages of sympathy were conveyed to Mrs. D. F. Dodge, a beloved member of St. Luke's Chapter, who has been ill in a hospital, but who is now on the road to recovery.

The reports of the secretaries then being in order they were called in order. Emmanuel, Christ Church, Alameda, was represented by several faithful members. Miss Clara K. Remmel, who is the faithful and efficient Secretary of the Mid-day Rest-Room for Business Women, is the President; Miss Anita Jamieson is the capable Secretary of Emmanuel Chapter, Christ Church, Alameda. Most of the members are business women and therefore have not met very frequently. There are eight members, and owing to their busy lives they have not been able to do much practical work. Early in the year the members instructed a number of young girls in Red Cross work, thus forming an Auxiliary. The members of the Chapter have made calls at the request of their Rector, and have been instrumental in bringing several children to baptism. They also sent a box of baby clothes to the Red Cross Headquarters for Belgian babies. Some time ago the members of Emmanuel Chapter regretfully accepted the resignation of Mrs. Couper, who was leaving with her husband for Duluth, the Reverend E. W. Couper having been called to the Cathedral there. The Daughters of the King of Emmanuel Chapter have been given a special pew and a card, bearing the cross of the Order is placed on the pew as a welcome to strangers. The members of this Chapter feel a keen interest in the new work which all the members of the Order are engaged in—War Relief Work—and all work as one for this common cause. Every true Daughter of the King is expected and required to do her share in the conservation of food, the Council of Defense and all of the other branches of war work. Service takes on a more strenuous note, and it is not merely to do one's bit—that term is obsolete now—but to do one's utmost to help our men and boys win the war for right and justice. "In God we trust" is on our coins; let it be our watchword, and let us fight manfully in doing our share to help win the war.

To be continued.

Social Service

REV. G. H. B. WRIGHT, Editor

Child Labor.

Two important subjects have been discussed at public meetings in St. Stephen's Parish House during April. The first was "Child Labor in War Time," which Mrs. Bert Schlesinger and Mrs. William Hyman ably presented. The former is Chairman of the Northern California Section of the National Child Labor Committee and the latter is in charge of the new Placement Bureau in connection with the School Department. Everyone should recognize the tremendous importance of the care of the children at this critical period in our history. With so many of our young men cut off in their prime it is necessary to the future of the nation to conserve the coming generation. There was a strong movement in England, France and Germany at the beginning of the war toward using children to take the place of men in various industries. It seemed patriotic to break down child labor laws and to remove children from school to supply the pressing need for workers. But in all these countries a terrible harvest was reaped. Children became physical and mental wrecks and juvenile crime increased to an alarming extent. The results, so tragic now and so awful to contemplate for the future, showed that the policy of using children to do men's work was a fatal mistake. We in America must profit by the lesson. These four principles are laid down by the National Child Labor Committee:

First—Oppose all attempts to break down the school system in your vicinity either by relaxing enforcement of compulsory education laws or by cutting down school funds. England is progressing even in war. America must not go backward.

Second—Oppose all attempts to break down the labor laws of your State, either by giving young children special permits to work, or by exempting certain establishments from the laws limiting hours of labor.

Third—Support, as usual, local and national social agencies. Do not allow settlements, recreation centers, health boards, juvenile protective associations and other organizations that it has taken years to build up to be destroyed.

Fourth—Support the enforcement of the Child Labor Law which went into effect September 1, 1917.

A very practical method of keeping up the standard in San Francisco is the Placement Bureau which Mrs. Hyman described in detail. Every child over fourteen and of school age must obtain a permit if he desires to work. These children are directed to the Placement Bureau in the office of the Superintendent of Schools, where they are advised in regard to positions and persuaded, if possible, to remain in school and work only after hours and Saturdays. They are also steered clear of "blind alley" trades where there is no advancement. Employers are also urged to pay better wages and to employ, if possible, boys after school hours rather than all day. Many boys and girls have by wise advice been prevented from stopping school and have obtained better wages than by their own unaided efforts they could have secured.

Health Insurance.

The second important question is that of "Health Insurance." Miss Gail Laughlin explained the necessity of passing the Enabling Act in November in order that this progressive measure may be brought before the Legislature. Health Insurance is an extension of the Workmen's Compensation Law to cover sickness as well as accident. Under its operation every person of limited income would be able to collect benefits for sickness in proportion to his wages and size of family. There is no logical objection to such a law from any impartial standpoint. Some insurance companies, some doctors and some few labor agitators as well as some few employers oppose the idea but their point of view is so plainly selfish as to have very little weight in argument. The effect of such a law would be to keep the person of small income from the need of charity. It would give every breadwinner greater peace of mind in the knowledge that his family would not suffer, even though he should have an illness. It would have the effect of improving housing conditions and working environment in the effort to prevent sickness. In countless ways it would have the result of improving living conditions. The rate of premium would be as low as possible and in any case much lower than the rates asked by the private benefit clubs.

An English Lady desires position as Secretary or Companion, traveling or otherwise. French linguist. References.

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1217 Sacramento Street.

The Conference of Social Agencies.

One of the most interesting conferences ever held was that at Santa Barbara in April. The general subject was "War Relief After One Year of War." There was a strong note of Patriotism evident throughout the sessions. The first day was given up to various phases of Red Cross Work and here appeared many people who were in the first flush of enthusiasm over Social Service work, of which they had perhaps never known the name before the war brought them to the point of "doing their bit." Civilian relief, dressings, packing and propaganda work all came in for consideration and exchange of ideas. The succeeding days were occupied by the meeting of five different sections,—Public Health, Social Problems of the War, Child Welfare, Mental Hygiene, Social and Rural Problems, and Public and Private Agencies in War Time.

In the evening of each day crowded meetings were held in the great auditorium of the Recreation Center, at which stirring patriotic addresses were made. Most notable were the addresses of Dr. Gandier on the need of conserving the material and man power wasted in the manufacture of liquor and that of Miss Mary MacDowell on the "Americanization of the Immigrant." Both these are among the most vital subjects of the day. When the full report of the Conference is out quotations will be given on this page. A large number of our own Churchpeople, clergy and laity, were present, representing various organizations. At the next conference, to be held in San Jose, there will be greater opportunity to attend. An interesting feature of this Conference was the Invocation by a clergyman at each public meeting and the Round Table Conference on "The Church and Social Service." Several of the clergy had places on the program. There was a noticeable tendency on the part of some of the leaders to assume that the clergy know and care very little about the vital social questions of the day and less about the latest methods of solving these problems. When one still hears clergymen defend the open sale of liquor and segregation as the proper solution of the social evil one has a right to feel a bit depressed. However, the Church is waking up rapidly to an understanding of the connection between "preaching the Gospel" and applying the Gospel to the social needs of a community.

A splendid little pamphlet brought out by the Joint Social Service Commission is "What Every Church Should Know About Its Community." It will soon be mailed to every Rector in the Diocese. The duty of the Church is to express the mind of Jesus Christ in every situation of human life. To do this it is necessary to understand conditions of life in the community today, to know the causes of such conditions, what is being done and what can be done to correct unfortunate conditions. Many a man who speaks contemptuously of "Social Service" is in reality still trying to apply obsolete methods of relief which should be abandoned.

Americanization.

These are the resolutions adopted by the Conference on Americanization called by Secretary Lane in April:

"1. The adoption of the policy that the Federal Government should co-operate with the States, and through the States with the local communities, in carrying on an extensive, intensive, and immediate program of Americanization through education, especially for non-English-speaking foreign-born adults.

"2. That the industries employing large numbers of non-English-speaking foreign-born persons should co-operate with local communities and State and Federal governments in carrying out this proposition.

"3. That adequate appropriations should be provided by the Congress to be expended through appropriate governmental agencies for the foregoing purpose.

"4. That in all schools where elementary subjects are taught they should be taught in the English language only.

"5. That the Honorable the Secretary of the Interior appoint a committee of nine members representative of those in attendance at this meeting, including governors, chairmen of State Defense Councils, officials of commercial and labor organizations and industrial corporations, who shall ask a hearing before a joint session of the Senate and House Committees on Education, for the purpose of furthering legislation that will give Federal direction and leadership to the movement for teaching the English language to the illiterates and non-English-speaking persons of foreign origin residing in the United States, and which will promote, through the public schools, the systematic instruction of such persons in American ideals, standards, and citizenship."—*Living Church*.

HONOR ROLL.
For Diocese of California.
Churchmen in the Army and Navy

All Saints', San Francisco

Dr. Roland B. Tupper, Philip Keller,
Donald G. Macmillan.

St. Luke's Church, San Francisco

Elizabeth Ashe, Frederick Hope Beaver, Jr., Starr Lewis Bruce, Eldridge Buckingham, Wm. August Bryant, Charles Geo. Bush, W. R. P. Clark, Dearborn Clark, Chas. Joseph Carey, Harry I. T. Cresswell, Henry J. Crocker, Jr., Chas. W. Cooper, Walter Jos. Cline, Benj. H. Dibblee, Wm. H. Cupples, Geo. Lea Febiger, Randolph Flood, Garton Keystone, Edgar Keithley, Drummond McGavin, Richard A. McLaren, Kenneth and Paige Montegale, Cosmo J. Morgan, Kenneth McIntosh, Edwin Maling, James A. and James Alfred Nowland, Jr., Chas. G. Norris, George B. Pillsbury, Frank D. Pryor, Albert Simpson, Herbert Dudley Scribner, Felix Smith, Wm. S., Jr., and Lansing Tevis, William Burling Tucker, Beverly H. Tucker, Wm. C. Van Fleet, Jr., Kenneth Watson.

St. James', San Francisco

Kenneth Bassett, Arthur Cummings, Allan Darbee, Herbert Guest, Harvey Harris, Arthur Jellefsen, Josiah Kemp, Otto Langpaap, Charles Manny, Charles and Clayton Parkes, Fred Riesson, Joseph Richards, Ward Royal (hon. discharged), Robert Scott.

Church of the Transfiguration, Ocean View, San Francisco.

Rev. Leslie C. Kelley, Edward S. Freeman, Daniel W. Lantheamne, Chester H. Pratt, George Prescott, Clarence Saunders, Frank Taylor, Norman T. Young.

St. Barnabas, San Francisco.

Edwin Trinies.

Trinity, San Francisco

Frank H. Alnsworth, . . . Britton, Fred W., Jr., Robert D. and Donald Clampt, S. Hellman, James Jefferies, Julius O. Klein, Albert Knorp, Douglass MacMonagle (killed in France), Charles Ostrom, Loring Pickering, George Pinckard, Ray P. Saffold, Fred B. Sherman, Drury and Jerome Tallant, C. Van Wyck, Talbot Cyrus Walker, Forbes Wilson, Campbell Woodward.

Holy Innocents', San Francisco

Carroll Meyers.

Christ Church, Alameda.

Norman C. Bates, Richard W. Bates, Edwin M. Becker, Stuart S. Becker, Thomas E. Birbeck, William H. Bissell, Robert Bryan, Delano Cadman, Douglas Cadman, Jack Calcutt, Robert E. Christy, Edward M. Durst, Clinton DeWitt, Robert Eschen, Henry P. Fores, Hall Funke, William Geary, Floyd Gray, Harold Ilderton, Gordon Ilderton, Bruce Hill, Harry N. Clegg, Howard A. Deas, Albion Jordan, Harold Knowles, Arthur H. Leydecker, Kenneth Logan, Willford T. Lion, Gordon McMahon, Clifford Mehrrens, Harry Mehrrens, William Nicholas, Arthur Plummer, Leslie Paul, John Roche, Carl von Schoen, Edward F. Seagrave, Benjamin Sharpstein, Albion Spear, Horatio S. Teague, Montgomery Haslett, Captain H. F. Weeden, Frank S. Weeden, Harry Sepulveda, Clarence P. Kane, Miss Kathleen Fores, Red Cross Nurse.

Church of the Advent, Oakland

William Body, Kenneth Craft, L. Crawford, Gordon George, Herman Hilton, Huff brothers, Lloyd and Chester Hunt, Simeon Hyde, Franklin Lloyd, Gordon Rand, M. Russell, Leland Stearns, Robert Stewart.

St. Andrew's, Oakland

Arthur Webber, William B. McLaren.

St. Mark's, Berkeley

Geo. A. and Wm. Clement Ambrose, David Bruce, Edwin Busser, Lee Bunnell, Leonard Bacon, Claude M. Chaplin, Eldon LeC. Colby, Rrythron P. Davis, Grenville S. Delamere, Wm. E. Dorian, Wm. Kirkland Douglas, Edwin A. Elam, Arthur Ellis, U. Leon Ettinger, Robert Flannery, John D. Gallagher, Alvin Hambly, Clarence B. Hammond, John O. Hoskins, Jonathan Hoyt, Douglas Hutton, S. O. Johnson, Edwin E. Kendall, Edmund Randolph Kent, David Kilduff, B. Dew. Knapp, Frank Eric Lee, Arthur L. McLean, John Murray, John Madden, Gordon S. Manges, Chas. M. Norgrove, Herman D. Partsch, Edwin C. Pendleton, Ernest H. Price, Herman L. Reid, Ronald S. Robinson, Stuart Smith, Leslie M. Somers, Frank R. Steele, Laurie Steinegger, Roland S. Stringham, Edward Thayer, Wm. S. Thomas, Herbert S., Keith R. and Kenneth B. Thomson, Donald Treadwell, Cyrus G. and Stuart G. Wilder, Henry Wrampelmeier.

The following included by special request: The Rev. Wm. A. DeWitt, The Rev. L. C. Kelley, Reginald H. Kelley, Delano and Douglas E. Cadman, Percy Robt. Welch, Charlie Y. Woods.

C. Reed Bishop, Lt. Faxon H. Bishop.

St. John's, Ross

Rev. Wm. A. Dewitt, Benj. H. Dibblee, John Casper Kittle, Wm. W. Thurston, John Clute, Elizabeth Ashe. Capt. Foster, Lucio Mintzer.

Trinity Parish, San Jose, Cal.

Albert Athens, Bruce Bacon, Merle and Philip Beggs, Henry J. Cauthen, Randolph Chaboya, Derrol Chace, Donald Davy, Reginald Ellis, Clifton Flickenger, Elmer Freeman, Franklin Furst, Henry W. Gaw, Dr. Maxwell T. Green, Virgil Haley, Frank R. Johnston, Miss Harrie Lorimer, Burton and Reginald Laughlin, George Leigh, Ralph Lorrillard, Hillman Lueddemann, Almer Lundin, Edward Lynton, Herbert Madsen, Archie Mansfield, Arthur Moore, Clarence Ogilvie, Neil H. Petree, Raymond W. Proseus, James Quinby, George B. and Russell Richmond, Cedric Richmond, Norman Richards, Richard F. Robertson, Pert Ross, J. B. and Victor Rouillott, George Rutan, Frank Schemmel, Lawrence Victor Schreirer, Hall Schraeder, Earle J. and Jack W. Shaw, Reginald and Norman Steuart, Thomas Townsend, Fred A. Wooley (died March 25, 1918, in America) and Ellis Wooley, Thomas and William Lawrence Wright.

All Saints', Watsonville, Cal.

John E. Grant, Robert Foster, Clarence, Wilfred and Lester McGowan, Stanley Bixby, John Porter, Rowland Thackeray, Fred Hudson, Edward Pfingst, Edward H. Molony.

St. Paul's, Sacramento.

Dr. Parkinson, Harold La Forge, Wilbur Turner, Luis Schuler, Fred Grass, Fred Marshall, Percy Herrill, John Murray, Lloyd Ellery, Harry Faust, Jack Fenton, Jos. Graham, Philip Moulton, Benson Bachelor, Philip Maddox, Robert Younger, Frank Morrill, Fred Reynolds, Charles Parrott, Thomas Stillwell, Marshall Page, Edward Horan, McLeod Smith, Lawrence Lumley, Paul Terry, Clarence E. Podd, William Roberts.

St. Luke's, Woodland.

J. Dickson Stephens, Trenton H. Taylor, Russell Lowe, Emmett Cooper, Eldred Holt, James B. Merritt, Frank Farish, William B. Gibson, Dr. Fred Fairchild, Dr. H. E. Miller. A service flag presented by Mr. Floyd Tuttle will be dedicated shortly.

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Literature of the Day.

The Christian Idea in the Modern World. Raimond Calkins, D. D. Pilgrim Press, Boston. \$1.

The author, with great candor but few words, thus states the purpose of his book: "To vindicate the reasonableness and practicability of the Christian idea, to show that it is the only one which does justice to the elements of human nature, and is the only one which can be trusted to deal adequately with the problems of our modern world, is the purpose of this volume." He might as well and with greater gain in force and driving home of his contentions have put Christ and His teaching for the "Christian Idea." It is not only tiring but rather nauseating, the modern coinage of new phrases to express facts and principles having a terminology already consecrated by the prayers and the devout lives of the Christian Centuries. But after making this protest, one can gladly bear witness to the sincerity, earnestness and ability of the work. To the many, and there are many, who try and fail to reconcile war and Christianity, the last two chapters may be strongly commended. Dr. Calkins writes well and lucidly, but even if reading him spelled effort, one would be lifted along by the tide of the earnest, devout purpose that runs through the whole. In the present crisis, the last two chapters ought to be read by everyone who is doubting, wondering, and finding it hard to reconcile war with the principles of Christian teaching. One can hardly understand this state of mind, but it exists. Anyway we are bidden to fight to the bitter end against evil in every phase of its manifestation. And that is precisely what the Allies are doing.

Last Lectures by Wilfrid Ward. Longmans. \$4 net.

The name of the author may not be widely known in this State, but wherever his writings are known there will be unfeigned regret that this is a posthumous book. He wrote several books, each of them full of interest, and for many years was editor of the *Dublin Review*, a Roman Catholic organ, and under his regime one of the very ablest reviews in Great Britain. When in 1915 it was rumored that he thought of retiring, he was memorialized to retain the editorship, in a document signed by nearly everyone famous in the literary world and of every creed. It was a singular and unique tribute to the qualities that go to the making of a great critic, of one of whom it was said that the fairness of his life would justify the memorable verdict of Tennyson on his father,

"* * * whose faith and life were bells of one accord,

* * * the most unworldly of mankind."

The Lectures are prefixed by a very ably written and extremely touching "Study," necessarily brief, of Mr. Ward by his wife, the precursor of a biography to come. The Lectures themselves equal the best of his work. There is the same insight into motives and men, the same fullness of candor, and equal power of kindling interest and keeping it alive with a steady persistent flame. To the general reader, the most fascinating Lectures will be the three on "Methods of Depicting Character in Fiction and Biography." It is always arresting when a workman with brains tells of his methods and makes a straightforward avowal of his own likes and dislikes, but we are the more impressed when a biographer is really a person of first rate intellect,

and so patient withal as to spend long years in the portrayal of a single life, patiently sifting letters and gathering up every worth-while scrap of witness casting light on his subject. Most of the biographers of the present day are merely "Amateur Casuals" who start work as quickly as possible, huddle up a mass of material beginning with meticulous details of genealogy, and consistently chronicling smallest of small beer up to the very end of a blotched and confused portrait. Ward's first Life, Cardinal Wiseman, took him five years of hard labor. But the one that possessed his whole soul and strained all his faculties and powers of mind to adequate execution, was the Life of Cardinal Newman, published in 1912. As everyone knows, Newman had been the great friend of his father and Mrs. Ward says, "All our lives we lived under the shadow of Cardinal Newman, all his other work never distracted Mr. Ward from the study of the greater personality." He spent seven years of unremitting, strenuous work on its shaping and elaboration. Yet his consummate art has concealed art and there is no more trace of the chisel than in the magnum opus of a famous sculptor. Chesterton said, in relation to this and other lives, "Few of us have vitality enough to live the life of another." Nor did Mr. Ward's exposition of the Cardinal end with the close of his work on Newman's life. Nearly the whole of this book is more or less concerned with him, not further biographical details, but careful exposition of the determining motives that shaped and wrought out all he said and wrote and did. On page 145, he remarks that Newman "never acquired the reputation of a great specialist in theology, history and philosophy was wholly due to the fact that his use for them was confined to the aid they could give in his life work, which was the preservation and deepening of religious belief for the modern world." So long ago as the fifties of the last century, his prevision made him conscious that the tending to "liberal thought" would issue in unfaith and in that attitude of mind which came to be termed "agnostic," the label of a serene humility, for the most part, but reasoning convinced of its innate superiority in that its profession of not knowing raised it above being as other men are. From that date to the close of his life, Newman made the building and strengthening of the Faith the one goal to which everything else converged. When he went over to Rome his course was not deflected in the least, any more than his faith weakened. No one can read his sermons or anything he wrote after he went over without laughing to scorn the assumption that he was fighting the workings of a naturally sceptical mind voiced in and "methinks he doth protest too much." Judgments of that sort reveal the incapacity of the judge—of the superficial, content with displaying a brick or two as sufficient samples of the rounded whole. These lectures are, for one thing, refutation enough of that theory. But they are infinitely more than that. They are of absorbing interest; interest hardly less than that of the Biography as the accurate display of the workings of a great mind on a life-long endeavor of "passionate devotion and singleness of purpose," in which R. H. Hutton judges him unrivalled in his century. Hutton says also, "No life known to me in this century can for a moment compare with his in unity of meaning and constancy of purpose." And Hutton throughout his long editorship of the *Spectator* showed a balanced judgment,

singularly free from all suspicion of partiality and a keen sympathy with every movement of thought and manifestation of it. One is intensely thankful for such a book as this, and even that many-sided person, the general reader, will find abundant reward in the three Lectures on the "Methods of Depicting Character in Fiction and Biography."

The Eucharistic Epiclesis. J. W. Tyler, M. A. Longmans. 71 Pages. 75 cents net.

The author sums up in these few pages the evidence for the Invocation of the Holy Ghost upon the Elements at the Holy Communion and his pages are saturated with Patristic and Liturgical learning—a multiplicity of evidence gathered from original sources from the earliest sign of a Liturgy and through the multiform developments from the original forms to the Uses of the present time. The present writer cannot assume for one moment to make the least attempt at criticism of a work of this character. But one may be allowed to record at least individual dissent from his first sentence that the Epiclesis is the "most important and interesting part of the Eucharistic Liturgy." One can only account for that positive statement on the ground of abnormal obsession of a personal conviction. But we have to rejoice, and that greatly, that the first shapers of our Prayer Book were wise enough and learned enough to restore the Epiclesis and save our Church from the unseeing zeal of the men who in 1552 struck out this vital and hallowed Catholic doctrine from the English Liturgy. But if any reader of this notice by any possibility sympathizes with them, this book is earnestly commended to his digestion.

Our Case Against Rome. Rev. N. P. Williams. Longmans. 90 cents.

Sermons printed in London and published in the *Church Times*. The author's reasoning is principally based on a denial of the autocratic Sovereignty and Primacy of the Pope and the claim that he is the sole living voice of the Church, the explicit and final expositor of Divine Truth. But one cannot accept this: "The main difference in respect of their intellectual basis between churches of the English rite and churches of the Roman rite, simply lies in the question of the prerogatives which appertain or ought to appertain to the Bishop of Rome, and in no other question whatever." Again, "we are not denying that the Roman Pontiff is, in respect of honour and precedence, the first Bishop of the Church. I think there are very few reasonable Christians who would deny that merely as a matter of fact, the Pope is the first minister of Christ upon earth." "Speak for yourself, John!" We are of the "unreasonable" and are not inclined even to the confession "Primus inter pares." The book shows much ability, but one believes in the conservation of energy rather than its dissipation on problems already solved. H. H.

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Lectures on the Incarnation of God. E. L. Strong, M. A. Longmans. \$1.75 net.

These lectures were delivered to a Sisterhood in India, but with no idea whatever of publication. They were meant for plain systematic teaching and for that purpose could be used anywhere and with very good advantage, for they are the work of a learned and scholarly priest, well versed, too, in the theories and difficulties of the day and able to present his views with clearness and force. The chapters on the Resurrection and the Ascension are especially worth careful study as a direct and forcible corrective of the too prevailing limitation of the former to its bearing on the mere rising of the body. So also of the Ascension, with a difference, of course. But it is one of the surprises of the Church Life of the day, that Ascension Day is mostly relegated to the very secondary place among the days of the Christian Year, instead of being observed as the culmination of our Lord's work for us men and for our salvation and His entrance upon His eternal Priesthood. In these respects and as a whole the book is of marked value and it is to be hoped will gain a hearing commensurate with its deserving.

H. H.

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